

John Davies 1746

The World to Come:

O R,

DISCOURSES

ON THE

JOYS or SORROWS

OF

DEPARTED SOULS at DEATH,

AND THE

Glory or Terror of the RESURRECTION.

V O L. I.

Whereto is Prefix'd,

An ESSAY toward the Proof of a *Separate*
State of Souls after Death.

By *I. WATTS*, D D. *K*

The SECOND EDITION.

L O N D O N:

Printed for T. LONGMAN, at the *Ship* in *Pater-noster-*
Rew; and J. BRACKSTONE, at the *Globe* in *Cornhill*.

M. DCC. XLV.

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The World to Come:

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W O O T O I

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PREFACE.

AMONG all the solemn and important Things which relate to Religion, there is nothing that strikes the Soul of Man with so much Awe and Solemnity as the Scenes of Death, and the dreadful or delightful Consequents which attend it. Who can think of entering into that unknown Region where Spirits dwell, without the strongest Impressions upon the Mind arising from so strange a manner of Existence? Who can take a survey of the Resurrection of the Millions of the Dead, and of the Tribunal of Christ, whence Men and Angels must receive their Doom, without the most painful Sollicitude, What will my Sentence be? Who can meditate on

P R E F A C E

the intense and unmingled Pleasure or Pain in the World to come without the most pathetic Emotions of Soul, since each of us must be determined to one of these States, and they are both of everlasting Duration?

These are the Things that touch the Springs of every Passion in the most sensible Manner, and raise our Hopes and our Fears to their supreme Exercise. These are the Subjects with which our blessed Saviour and his Apostles frequently entertain'd their Hearers, in order to persuade them to hearken and attend to the divine Lessons which they published among them. These were some of the sharpest Weapons of their holy Warfare, which enter'd into the inmost Vitals of Mankind, and pierced their Consciences with the highest Sollicitude. These have been the happy Means to awaken Thousands of Sinners to flee from the Wrath to come, and to allure and hasten them to enter into that glorious Refuge that is set before them in the Gospel.

'Tis for the same Reason that I have selected a few Discourses on these Arguments out of my publick Ministry, to set them before the Eyes of the World in a more publick manner, that if possible some thoughtless Creatures might be rous'd out of their sinful Slumbers,

PREFACE.

Slumbers, and might awake into a spiritual and Eternal Life, thro' the concurring Influences of the blessed Spirit.

I am not willing to disappoint my Readers, and therefore I would let them know before hand, that they will find very little in this Book to gratify their Curiosity about the many Questions relating to the Invisible World, and the Things which God has not plainly revealed: Something of this kind perhaps may be found in Two Discourses of Death and Heaven, which I published long ago: But in the present Discourses I have very much neglected such curious Enquiries. Nor will the Ear that has an Itch for Controversy be much entertain'd here, for I have avoided Matters of doubtful Debate. Nor need the most zealous Man of Orthodoxy fear to be led astray into new and dangerous Sentiments, if he will but take the plainest and most evident Dictates of Scripture for his Direction into all Truth.

My only Design has been to set the great and most momentous Things of a future World in the most convincing and affecting Light, and to inforce them upon the Conscience with all the Fervour that such Subjects demand and require. And may our blessed Redeemer

who reigns Lord of the Invisible World, pronounce these Words with a divine Power to the Heart of every Man who shall either read or hear them.

If this Volume shall find any considerable Acceptance among Christians, there are several more Discourses on the same Themes lying by me, which may in time be communicated to the World.

The Treatise which is set as an Introduction to this Book was printed several Years ago without the Author's Name, and there in a short Preface represented to the Reader these few Reasons of its Writing and Publication, (viz.)

The Principles of Atheism and Infidelity have prevail'd so far upon our Age, as to break in upon the sacred Fences of Virtue and Piety, and to destroy the noblest and most effectual Springs of true and vital Religion; I mean those which are contain'd in the blessed Gospel. The Doctrine of the Resurrection of the Body and the consequent States of Heaven and Hell, is a Guard and Motive of divine Force; but it is renounced by the Enemies of our holy Christianity. And should we give up the Rewards of Separate Souls,

Souls, while the Deist denies the Resurrection of the Body, I fear between both we should sadly infirm, and expose the Cause of Virtue, and leave it too Naked and Defenceless. The Christian would have but one Persuasion of this kind remaining, and the Deist would have none at all. It is necessary therefore to be upon our Guard, and to establish every Motive that we can derive either from Reason or Scripture, to secure Religion in the World. The Doctrine of the State of Separate Spirits, and the Commencement of Rewards and Punishments immediately after Death, is one of those sacred Fences of Virtue which we borrow from Scripture, and it is highly favour'd by Reason, and therefore it may not be unreasonable to publish such Arguments as may tend to the support of it.

In this second Edition of this small Treatise, I have added several Paragraphs and Pages to defend the same Doctrine, and the last Section contains an Answer to various new Objections which I had not met with when I first began to write on this Subject. I hope it is set upon such a firm Foundation of many Scriptures as cannot possibly be overturn'd, nor do I think it a very easy Matter

Y any way to evade the Force of them. May the Grace of God lead us to further know every Truth that tends to maintain and propagate Faith and Holiness. Amen.

Note. Where these Discourses shall be used as a Religious Service in private Families on Lord's-day Evenings, each of them will afford a Division near the Middle, lest the Service be made too long and tiresome.

N A

Printed for T. LONGMAN, at the Sign in Pall-mall, near St. James's Church, and J. BRACKSTONE, at the Globe in Cornhill.

P R E F A C E
Toward the Proof of a

SEPARATE STATE
OF
SOULS
BETWEEN

DEATH and the RESURRECTION,
AND

The Commencement of the Rewards of VIRTUE
and VICE immediately after Death.

THE SECOND EDITION, Enlarged.

ECCLES. viii. 11.

*Because sentence against an evil work is not executed
speedily, therefore the heart of the sons of men is
fully set in them to do evil.*

L O N D O N :

Printed for T. LONGMAN, at the Ship in Pater-noster-Row;
and J. BRACKSTONE, at the Globe in Cornhill.

ESSAY

SEPARATE EDITION

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Printed for T. LONGMAN, at the Ship in Pall-mall; and
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TOWARD THE
Proof of a *Separate State*
of Souls, between *Death*
and the *Resurrection*.

SECTION I.

*The Introduction or Proposal of the Question,
with a Distinction of the Persons who
oppose it.*

IT is confessed that the Doctrine of SECT. I.
the Resurrection of the Dead at the
last Day, and the everlasting Joys and
the eternal Sorrows that shall succeed
it, as they are described in the New Testa-
ment, are a very awful Sanction to the
Gospel of Christ, and carry in them such
Principles

SECT. Principles of Hope and Terror as shou'd
 I effectually discourage Vice and Irreligion,
 and become a powerful Attractive to the
 Practice of Faith and Love and universal
 Holiness.

But so corrupt and perverse are the Inclinations of Men in this fallen and degenerate World, and their Passions are so much impressed and moved by things that are present or just at hand, that the Joys of Heaven and the Sorrows of Hell when set far beyond Death and the Grave at some vast and unknown Distance of Time, would have but too little Influence on their Hearts and Lives. And tho' these solemn and important Events are never so certain in themselves, yet being look'd upon as Things a great way off, make too feeble an Impression on the Conscience, and their Distance is much abused to give an Indulgence to present Sensualities. For this we have the Testimony of our blessed Saviour himself, *Matt. xxiv. 48. The evil servant says, my Lord delays his coming; then he begins to smite his fellow servants, and to eat, and drink with the drunken:* And Solomon teaches us the same Truth, *Eccles. viii. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of Men is fully set in them to do evil.* And even the good
 Servants

Servants in this imperfect State, the Soul SECT. I
of Virtue and Piety may be too much al-
lured to indulge sinful Negligence, and
yield to Temptations too easily when the
Terrors of another World are set so far
off, and their Hope of Happiness is de-
lay'd so long. 'Tis granted indeed that
this sort of Reasoning is very unjust; but
so foolish are our Natures, that we are too
ready to take up with it, and to grow more
remiss in the Cause of Religion.

Whereas if it can be made to appear from
the Word of God, that at the Moment of
Death the Soul enters into an unchangeable
State, according to its Character and Con-
duct here on Earth, and that the Recom-
pences of Vice and Virtue are in some
measure to begin immediately upon the
end of our State of Trial; and if besides
all this there be a glorious and a dreadful
Resurrection to be expected with eternal
Pain or eternal Pleasure both for Soul
and Body, and that in a more intense De-
gree, when the Theatre of this World is
shut up, and *Christ Jesus* appears to pro-
nounce his publick Judgment on the World,
then all those little Subterfuges are preclu-
ded which Mankind would form to them-
selves from the unknown Distance of the
Day of Recompence; Virtue will have a
nearer and stronger Guard plac'd about it;
and

SECT. and Piety will be attended with superior

I. Motives, if its initial Rewards are near at hand and shall commence as soon as this Life expires; and the Vicious and Profane will be more effectually affrighted, if the Hour of Death must immediately consign them to a State of perpetual Sorrows and bitter Anguish of Conscience, without Hope and with a fearful Expectation of yet greater Sorrows and Anguish.

I know what the Opposers of the Separate State reply here, *viz.* that the whole Time from Death, to the Resurrection is but as the Sleep of a Night, and the Dead shall awake out of their Graves utterly ignorant and insensible of the long Distance of Time that hath pass'd since their Death. One Year or one thousand Years will be the same thing to them; and therefore they should be as careful to prepare for the Day of Judgment, and the Rewards that attend it, as they are for their Entrance into the Separate State at Death, if there were any such State to receive them.

I grant, Men should be so in Reason and Justice: But such is the Weakness and Folly of our Natures, that Men will not be so much influenced nor alarmed by distant Prospects, nor so solicitous to prepare for an Event which they suppose to be so very far off, as they would for the same Event, if

if it commences as soon as ever this mortal Life expires. The vicious Man will indulge his Sensualities and lie down to sleep in Death with this Comfort, *I shall take my Rest here for a hundred or a thousand Years, and perhaps in all that Space my Offences may be forgotten, or something may happen that I may escape; or let the worst come that can come, I shall have a long sweet Nap before my Sorrows begin*: Thus the Force of divine Terrors are greatly enervated by this Delay of Punishment.

I will not undertake to determine, when the Soul is dismissed from the Body, whether there be any explicit divine Sentence passed concerning its eternal State of Happiness or Misery according to its Works in this Life; or whether the Pain or Pleasure that belongs to the Separate State be not chiefly such as arises by natural Consequence from a Life of Sin or a Life of Holiness, and as being under the Power of an approving or a condemning Conscience: But it seems to me more probable that since the Spirit returns to God that gave it, to God the Judge of all, with whom the spirits of the just made perfect dwell, and since the Spirit of a Christian when absent from the body is present with the Lord, i. e. Christ, I am more inclined to think that there is some sort of judicial Determination

SECT. mination of this important Point, either by

I. God himself, or by *Jesus Christ*, into whose Hands he has committed all Judgment. *Heb. ix. 27.* It is appointed unto men

once to die, but after this the Judgment: whether immediate or more distant is not here expressly declared, though the immediate Connexion of the Words hardly gives room for seventeen hundred Years to intervene. But if the solemn Formalities of a Judgment be delay'd, yet the Conscience of a separate Spirit reflecting on a holy or a sinful Life is sufficient to begin a Heaven or a Hell immediately after Death.

Amongst those who delay the Season of Reprepence till the Resurrection, there are some who suppose the Soul to exist still as a distinct Being from the Body, but to pass the whole Interval of Time in a State of Stupor or Sleep, being altogether unconscious and unactive. Others again imagine, that the Soul itself has not a sufficient Distinction from the Body to give it any proper Existence when the Body dies, but that its Existence shall be renewed at the Resurrection of the Body, and then be made the Subject of Joy or Pain according to its Behaviour in this mortal State.

I think there might be an effectual Argument against each of these Opinions raised from the Principles of Philosophy: I

shall

shall just give a Hint of them, and then proceed to search what Scripture has revealed in this Matter, which is of much greater Importance, to us, and will have a more powerful Influence on the minds of Christians.

I. Some imagine the Soul of Man to be his Blood or his Breath, or a sort of vital Flame, or refined Air or Vapor, or the Composition and Motion of the Fluids and Solids in the animal Body. This they suppose to be the Spring or Principle of his intellectual Life and of all his Thoughts and Consciousness, as well as of his animal Life. And though this Soul of Man dies together with the Body and has no manner of separate Existence or Consciousness, yet when his Body is raised from the Grave they suppose this Principle of Consciousness is renewed again, and intellectual Life is given him at the Resurrection as well as a new corporeal Life.

But it should be considered that this conscious or thinking Principle having lost its Existence for a Season, it will be quite a new Thing or another Creature at the Resurrection, and the Man will be properly another Person, another S E R, another I or H E. And such a new conscious Principle or Person cannot properly

SECT. he rewarded or punished for personal Virtues or Vices of which itself cannot be conscious by any Power of Memory or Reflection, and which were transacted in this mortal State by another distinct Principle of Consciousness. For if the conscious Principle itself or the thinking Being has ceased to exist, it is impossible that it should retain any Memory of former Actions, since itself *began to be* but in the Moment of the Resurrection. The Doctrine of rewarding or punishing the same Soul or intelligent Nature which did Good or Evil in this Life necessarily requires that the same Soul or intelligent Nature should have a continued and uninterrupted Existence, that so the same conscious Being which did Good or Evil may be rewarded or punished.

II. THOSE who suppose the Soul of Man to have a real distinct Existence when the Body dies, but only to fall into a State of Slumber without Consciousness or Activity, must I think suppose this Soul to be *Material*, i. e. an *extended* and *solid* Substance.

If they suppose it to be *inextended*, or to have no Parts or Quantity, I confess I have no manner of Idea of the Existence or Possibility of such an inextended Being without Consciousness or active Power, nor do

do they pretend to have any such Idea as SECTION
I ever heard, and therefore they generally grant it to be extended.

But if they imagine the Soul to be extended, it must either have something more of Solidity or Density than mere empty Space, or it must be quite as unsolid and thin as Space it self: Let us consider both these,

If it be as thin and subtle as mere empty Space, yet while it is active and conscious, I own it must have a proper Existence; but if it once begin to sleep and drop all Consciousness and Activity, I have no other Idea of it, but the same which I have of empty Space; and that I conceive to be mere Nothing, tho' it impose upon us with the Appearance of some sort of Properties.

If they allow the Soul to have any the least Degree of Density above what belongs to empty Space, this is *Solidity* in the Philosophic Sense of the Word, and then it is *solid Extension*, which I call *Matter*: and a material Being may indeed be laid asleep, i. e. it may cease to have any Motion in its Parts; but Motion is not Consciousness: And how either solid or unsolid Extension, either Space or Matter, can have any Consciousness or Thought belonging to any Part of it, or spread through the Whole of it, I know not; or what any

So far as I can judge, the Soul of Man in its own Nature is nothing else but a conscious and active Principle, subsisting by itself, made after the Image of God, who is all conscious Activity; and it is still the same Being, whether it be united to an animal Body, or separated from it. If the Body die, the Soul still exists an active and conscious Power or Principle, or Being; and if it ceases to be conscious and active, I think it ceases to be; for I have no Conception of what remains.

Now if the conscious Principle continue conscious after Death, it will not be in a mere conscious Indolence : The good Man and the wicked will not have the same indolent Existence. Virtue or Vice in the very Temper of this Being when absent from Matter or Body, will become a Pleasure or a Pain to the Conscience of a Separate Spirit.

I am well aware that this is a Subject which has employed the Thoughts of many Philosophers; and I do but just intimate my own

own Sentiments without presuming to judge for others. But the Defence or Refutation of Arguments on this Subject would draw me into a Field of Philosophical Discourse, which is very foreign to my present Purpose: And whether this Reasoning stand or fall, it will have but very little Influence on this Controversy with the Generality of Christians, because it is a Thing rather to be determined by the Revelation of the Word of God. I therefore drop this Argument at once, and apply my self immediately to consider the Proofs that may be drawn from Scripture for the Soul's Existence in a Separate State after Death, and before the Resurrection.

SECT. II.

Probable Arguments for the SEPARATE STATE.

THERE are several Places of Scripture in the Old Testament, as well as in the New, which may be most naturally and properly construed to signify the Existence of the Soul in a Separate State after the Body is dead; but since they do not carry with them such plain Evidence, or forcible Proof, and may possibly

SECT. be interpreted to another sense, I shall not long insist upon them: however, it may not be amiss just to mention a few of them, and pass away.

Psal. lxxiii. 24, 26. Thou shalt guide me with thy counsel, and afterward receive me to glory: My flesh and my heart faileth, but God is the strength of my heart and my portion for ever. In these Verses Receiving to Glory seems immediately to follow a Guidance through this world, and when the Flesh and Heart of the Psalmist should fail him in Death, God continued to be his Portion for ever, God would receive him to himself as such a Portion, and thereby he gave Strength or Courage to his Heart even in a dying Hour. It would be a very odd and unnatural Exposition of this Text to interpret it only of the Resurrection, thus, *Thou shalt guide me by thy Counsel thro' this Life, and after the long Interval of some Thousand Years thou wilt receive me to Glory.*

Eccles. xii. 7. Then shall the dust return to the earth as it was, and the spirit to God that gave it. It is confess'd the Word Spirit in the Hebrew is the same with Breath, and is represented in some Places of Scripture as the Spring of animal Life to the Body: Yet it is evident in many other Places, the Word Spirit signifies the conscious Principle in Man, or the intelli-

gent

good Being, which knows and reasons, per-
 ceives and acts. The scripture speaks of
 being grieved in spirit, *Isai. lii. 6.* of no
 joining in spirit, *Luke. x. 21.* The Spirit
 of a man knoweth the things of a man,
1 Cor. ii. 11. There is a spirit in man, he is
 a Principle of Understanding, *Job xxxii. 8.*
 And this Spirit both of the Wicked and
 the Righteous at Death returns to God,
Eccles. xii. 7. to God who (as I hinted be-
 fore) is the Judge of all in the World of
 Spirits, probably to be further determined
 and disposed of as to its State of Reward
 or Punishment.

Isai. lvi. 1. The righteous is taken away
 from the evil to come, he shall enter into
 peace, they shall rest in their beds, each one
 walking in his uprightness. The Soul of
 every one that walketh uprightly shall at
 Death enter into a State of Peace while
 their Body rests in the Bed of Dust.

Luke ix. 30, 31. And behold there talked
 with him, in p. with Jesus, two men which
 were Moses and Elias, who appeared in glory
 and spake of his decease which he should ac-
 complish at Jerusalem. I grant it possible
 that these might be but inner Visions
 which appeared to our blessed Saviour and
 his Apostles; but it is a much more natural
 and obvious Interpretation to suppose that
 the Spirits of these two great Men, where-

SECT. of one was the Institutor, and the other
III. the Reformer of the Jewish Church, did
 really appear to Christ, who was the Re-
 former of the World, and the Institutor
 of the Christian Church, and converse
 with him about the important Event of his
 Death and his Return to Heaven. Per-
 haps the Spirit of *Elijah* had his heavenly
 Body with him there, since He never died,
 but was carried alive to Heaven; but *Moses*
 gave up his Soul at the Call of God when
 no Man was near him, and his Body was
 buried by God himself. See 2 Kings ii. 11
 and Deut. xxxiv. 1, 5, 6. and his Spirit
 was probably made visible only by an as-
 sumed Vehicle for that Purpose.

*John v. 24. Whoso heareth my word and
 believeth on him that sent me hath Everlast-
 ing Life, is passed from Death to Life: John
 vi. 47, 50, 51. This is the bread which com-
 eth down from heaven, that a man may Eat
 thereof and not dye. If any man Eat of this
 bread, he shall live for ever. John xi. 26.
 Whoso liveth and believeth in me shall never
 die, to which may be added the Words of
 Christ to the Woman of Samaria, John iv.
 14. The Water that I shall give him shall
 be in him a Well of Water, springing up in-
 to Everlasting Life. John xv. 12. He that
 hath the Son hath Life, &c. The Argument
 I draw from these Scriptures is this: 'Tis*

hardly

hardly to be supposed that our Saviour in **SECT. III**
this Gospel, and John in his first Epistle, imitating him, should speak such strong Language concerning Eternal Life, actually given to and possessed by the Believers of that Day, if there must be an Interruption of it by total Death, or Sleep both of Soul and Body for almost two thousand Years, till the Resurrection.

Acts vii. 9. And they stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit. Those who deny a Separate State, suppose that Stephen here commits his Spirit, or Principle of human Life, into the Hands or Care of Christ (because the Life of a Saint is said to be *bid with Christ in God*, Colos. iii. 3, 4.) that he might restore it at the Resurrection and raise him to Life again. But I think this is an unnatural Force put upon these Words, contrary to their most obvious Meaning, if we consider the Context: for Stephen here had a Vision of the Son of Man, or Christ Jesus, standing on the right hand of God, and the glory of God near him; see ver. 55, 56. Whereupon Stephen being conscious of the Existence of Christ in that glorious State, desired that he would receive his Spirit, and take it to dwell with him in his Father's House; not to lie and sleep in Heaven, for *there is no Night there*, but to behold the
Glory

SECT. Glory of Christ according to the many Promises that Christ had made to his Disciples, that he would go and prepare a place for them in his Father's house, and that they should be with him there to behold his glory, John. xiv. and xvii. which I shall have Occasion to speak of afterward.

Rom. viii. 10, 11. *And if Christ be in you, the Body is dead because of Sin, but the Spirit is Life because of Righteousness, i. e. If Christ dwell in you by the sanctifying Influences of his Spirit, it is true indeed, your Body is mortal and must die, because it is doomed to Death from the Fall of Adam on the Account of Sin, and because Sinful Principles still dwell in this Fleishly Body, but your Soul or Spirit is Life, or (as some Copies read *in* instead of *in*) your Spirit lives when the Body is dead, and enjoys a Life of Happiness, because of the Righteousness imputed to you, i. e. your Justification unto Life. Rom. v. 17, 18, 21. I know there are several other Ways of construing the Words of this Verse by metaphors; but the plain and most natural Antithesis which appears here between the Death of the Body of a Saint because of Sin or Guilt, and the Continuance of the Spirit or Soul in a Life of Peace because of Justification or Righteousness, and that even when the Body is dead, gives a pretty clear*

clear

clear Proof that this is the Sense of the SECT.
Apostle. This is also further confirmed by II.

the next Verse which promises the Resurrection of the dead Body in due Time. *If the Spirit of him that raised up Christ from the Dead dwell in you, he that raised up Christ from the Dead, i. e. God the Father, shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* The Spirit or Soul of the Saint lives without dying, because of its Pardon of Sin and Justification and Sanctification, in the 10th Verse; and the Body (not the Spirit or Soul) shall be quicken'd or raised to life again, by this blessed Spirit of God which dwells in the Saints, v. 11.

2. Cor. v. 1, 2. *For we know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon with our House which is from Heaven, v. 4. We in this Tabernacle groan being burdened, not for that we would be unclothed, but clothed upon, that Mortality might be swallowed up of Life.* It is evident that this House from Heaven, this Building of God, is something which is like the Clothing of a Soul divested of this earthly Tabernacle, Ver. 1, 2. or it is the Clothing of the whole Person, Body and Soul, which would

SECT. would abrogate the State of Mortality and swallow it up in Life; viz. For tho' in *Nr.*

4. the Apostle supposeth that the Soul doth not desire the Death of the Body, or that itself should be *unclothed*, and therefore he would rather choose to have this State of blessed Immortality *superinduced* on his Body and Soul at once without dying, yet in the first Verse he plainly means such a *House* in or from Heaven, or such a *Clothing* which may come upon the Soul immediately as soon as the *earthly House* or *Ternacle of his Body* is dissolved. And how dubious soever this may appear to those who read the Chapter only thus far, yet the 8th Verse, which supposes good Men to be *present with Christ* when *absent from the Body*, determines the Sense of it as I have explained it; of which hereafter.

Perhaps it is hard to determine whether this *superinduced Clothing* be like the *Seraphim*, or visible Glory in which *Christ*, *Moses* and *Elias* appeared at the Transfiguration; and which some suppose to have belonged to *Adam* in Innocency; or whether it signify only a *State of happy Immortality* superinduced or brought in upon the departing Soul at Death, or upon the Soul and Body united as in this Life, and with which those Saints shall be clothed who are *found alive at the Coming of Christ*,

Christ, according to 1 Cor. xv. 52, 53, 54. **SECT. II.**
which will not kill the Body, but swallow
up its mortal State in immortal Life.

Let this matter, I say, be determined
either Way, yet the great Point seems to
be evident, even beyond Probability, that
there is a *conscious Being* spoken of, which
is very distinct from its *Tabernacle* or *House*
or *Clothing*, and which exists still, what-
ever its *Clothing* or its *Dwelling* be, or
whether it be put off or put on; and that
when the earthly *House* or *Vesture* is
dissolved or put off, the heavenly *House*
or *Clothing* is ready at hand to be put on
immediately, to render the *Soul* of the
Christian fit to be *present with the Lord*.

2 Cor. xii. 2, 3. *I knew a man in Christ*
above fourteen Years ago, whether in the
Body or out of the Body, I cannot tell, God
knoweth: How that he was caught up in-
to Paradise, and heard unspeakable Words.
I grant this Ecstasy of the Apostle does
not actually shew the Existence of a Se-
parate State after Death till the Resur-
rection; yet it plainly manifests St. Paul's
Belief that there might be such a State,
and that the *Soul* might be separated
from the *Body*, and might Exist and
Think and Know and Act in Paradise in
a State of Separation, and Hear and per-
haps Converse in the unspeakable Lan-
guage

SECT Image of that World while it was *absent*
II *from the Body.*

And as I acknowledge I am one of those Persons who do not believe that the intellectual Spirit or Mind of Man is the proper Principle of animal Life to the Body, but that it is another distinct conscious Being that generally uses the Body as an Habitation, Engine or Instrument while its animal Life remains: so I am of Opinion it is a possible Thing for the intellectual Spirit in a miraculous Manner, by the special Order of God, to act in a State of Separation without the Death of the animal Body; since the Life of the Body depends upon Breath and Air and the regular Temper and Motion of the Solids and Fluids of which it is composed. And St. Paul seems here to be of the same

It would be thought perhaps a little foreign to my present Purpose, if I should stay here to prove that it is not the conscious Principle in Man that gives or maintains the animal Life of his Body. It is granted that according to the Course of Nature and the general Appointment of God therein, this conscious Principle or Spirit continues its Communications with the Body while the Body has animal Life, or is capable of its natural Motions, and able to obey the Volitions of the Spirit; and on this Account the *Union of the rational Spirit to the Body and the animal Life of the Body* are often represented as one and the same thing.

But if we enter into a Philosophical Consideration of Things, we should remember that Animals of every kind in Earth, Air and Sea, and even the minutest Insects which swarm in Millions, and Worlds of them which are invisible

same Mind, by his doubting whether his Spirit was *in the Body* or *out of the Body* whilst it was *rapt into the third Heaven* and enjoy'd this Vision, his Body being yet alive. SECT. II.

Phil. i. 21. For me to live is Christ, and to die is gain. The Apostle whilst he was here upon Earth spent his Life in the Service of *Christ* and enjoy'd many glorious Communications from him. *For him to live was Christ.* And on this Account, he was contented to continue here in Life longer: yet he is well satisfied that *Death would be an Advantage or Gain to him.* Now we can hardly suppose what Gain it would be for *St. Paul* to die, if his Soul immediately went to sleep, and became unactive and unconscious, while

to the naked Eye, have all an animal Life, but no such conscious or thinking Principle as is in Man: And why may not the Body of Man have the same sort of animal Life quite distinct from the conscious Spirit?

Besides, if this conscious Principle give Life to the Body, *Medicines* and *Physicians*, whose Power reaches only to rectify the disordered Solids or Fluids of the Body, would not be so necessary to preserve Life as an *Orator* to persuade the Spirit to continue in the Body and preserve its Life. And accordingly we read of foreign ignorant Nations, where the Kindred persuade the dying Person to live and tarry with them and not to forsake them; and when the Person is dead they mourn and reprove him, "Why were you so unkind to leave and forsake us?" And indeed this Conduct of those poor Savages is a very natural Inference from their supposition of the Intelligent Spirit giving animal Life to the Body.

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SECT. his Body lay in the Grave, and neither
 II. Soul nor Body could do any Service for
 Christ, or receive any Communications from
 him, till the great Rising-day. This Text
 seems to carry the Argument above a meer
 Probability.

1. Thes. iv. 14. *For if we believe that
 Jesus died and rose again, even so them
 also which sleep in Jesus will God bring
 with him.* The most natural and evident
 Sense of these Words is this, that when
 the Man Jesus Christ (in whom dwells the
 Fulness of the Godhead) shall descend
 from Heaven in order to raise the dead
 Bodies of those that died or went to sleep
 in the Faith of Christ, God dwelling in
 him will bring with him the Souls of his
 Saints who were in Paradise, down to
 Earth to be re-united to their Bodies when
 Jesus raises them from the Dead, of which
 the Apostle speaks in the 6th Verse: This,
 I say, is the most natural and obvious Sense;
 other Paraphrases of the Words seem
 strained and unnatural,

1 Thes. v. 10. *Jesus Christ, who died for
 us that whether we wake or sleep we should
 live together with him.* Sleep is the Death
 of good Men in the Language of the
 Apostle, in Chap. iv. ver. 13, 14, 15. and
 Sleep in this Verse can neither signify Na-
 tural Sleep as Verse 7. nor Spiritual Sloth, as
 Verse

of a SEPARATE STATE.

35

SECT.

II.

Verse 6. therefore it must signify *Death* here. Now they who are asleep in *Christ* in this Sense do still live together with him in their Souls, and shall live with him in their Bodies also when raised from the Dead. This Exposition arises near to a Certainty of Evidence.

1 Pet. iii. 18, 19, 20. *Christ was put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah.* I confess this is a Text that has much puzzled Interpreters, in what Sense *Christ* may be said to go and preach to those ancient Rebels who were destroyed by the Flood; whether he did it by his Spirit working in *Noah* the Preacher of Righteousness in those Days; or whether in the three Days in which the Body of *Christ* lay dead; his Soul visited the Spirits of those Rebels in their separate State of Imprisonment, on which some ground the Notion of his Descent into Hell: But let this be determined as it will, the most clear and easy Sense of the Apostle when he speaks of the *Spirits in Prison*, is, that the Souls of those Rebels, after their Bodies were destroy'd by the Flood, were reserved in Prison for some special and future Design:

SECT.

II.

and this is very parallel to the present Circumstances of fallen Angels in *Jude* Ver. 6. *The angels that kept not their first estate, be both reserved in everlasting chains under darkness unto the judgment of the great day:* and why may not the Spirits of Men be as well kept in such a Prison as angelick Spirits?

Jude, ver. 7. *Sodom and Gomorrha are set forth for an example, suffering the vengeance of eternal fire.* It is evident that the material Fire which destroy'd *Sodom* and *Gomorrha* was not eternal, for a great Lake of Water quickly overflowed and now covers all that Plain where the Fire was kindled, which burnt down those Cities. It is manifest also that the Day of Resurrection and future Punishment being not yet come, they do not at this Time suffer the Vengeance of eternal Fire in their Bodies: nor can this Verse, I think, be well explained to make *Sodom* and *Gomorrha* an Example to deter present Sinners from Uncleaness, but by allowing that the Spirits of those lewd Persons are now suffering a Degree of Vengeance or Punishment from the Justice of God, which is compared to that Fire whereby their Cities and their Bodies were burnt, and which Vengeance at the last great Day shall continue their Punishment and pro-

pronounce it eternal, or kindle material Fire which shall never be quenched. SECT. II.

The last Text I shall mention is, *Rev. vi. 9. I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.* I confess this is a Book of Visions, and this Place amongst others might be explained as a meer Vision of the Apostle, if there were no other Text which confirmed the Doctrine of a Separate State: but since I think there are some solid Proofs of it in other Parts of the New Testament, I know not why this may not be explained at least something nearer to the literal Sense of it, than those will allow who suppose the Soul to sleep from Death to the Resurrection. Why may not the Spirits of the Martyrs, which are now with God, pray him to hasten the Accomplishment of his Promises made to his Church and the Day of Vengeance upon his irreconcilable Enemies?

SECT.

III.

SECT. III.

Some former or more evident Proofs of a
SEPARATE STATE.

I Come now to consider those Texts which do more exprefly and certainly discover the *Separate State*, and which I think cannot with any tolerable appearance of Reason be turned aside from their plain and obvious Intention, to reveal and declare that there is a *Separate State of Souls*, And such in my Opinion are these that follow.

I. TEXT, Matth. x. 28. *Fear not them which kill the body but are not able to kill the soul, but rather fear him who is able to destroy both body and soul in Hell.* Every common Reader as well as every Man of Learning who reads this Text with a sincere Mind and without Prejudice, I think, will acknowledge at least, that the most obvious and easy Sense of the Words implies, that there is a Soul in Man which Men cannot kill, even though they kill the Body.

It is to very little Purpose for Writers to say that the Greek Word $\psi\chi\eta$ which we translate *Soul* here, doth in other Places of
Scrip=

Scripture and even in the 39th Verse of **SECTe**
 this very Chapter, signify *Life*, and con- **III**
 sequently here it may also signify the *ani-*
mal Life, or the *Person* of the Man; for
 it is manifest that in this Place it must
 signify some immortal Principle in Man
 that cannot die; whereas, when the Body
 is kill'd, the animal Life dies too, and
 does not exist 'till the Body is raised
 again: but the Soul is a Principle in this
 Place which Men cannot kill even though
 they destroy the Life of the Body: and
 whatsoever other Senses the Word *kill* may
 obtain in other Texts, that cannot pre-
 clude such a Sense of it in this Text as
 is most usual in itself, and which the Con-
 text makes necessary in this Place.

Nor will it avail the Supporters of the
 Mortality of the Soul to say, that this
 Scripture means only, that *Men cannot kill*
the soul for ever, so that it shall for ever
 perish and have no future Life hereafter
 by a Resurrection: for in this Sense Men can-
 not *kill the Body*, so that it shall never re-
 vive or rise again: But here is a plain Di-
 stinction in the Text, that the Body may
 be killed, but the Soul cannot.

And I think this Scripture proves also,
 that though the Body may be laid to sleep
 in the Grave, yet the Soul cannot be laid
 to sleep; for the Substance of the Body

SECT. still exists and is not utterly destroy'd by
III. killing it, but only *laid to sleep* for a
 Time as the Scripture often describes
Death: but the Soul cannot be thus laid
 to sleep for a Time, with its Substance
 still existing, for that would be to have
 no Pre-eminence above the Body, which is
 contrary to this Assertion of our Saviour.

II. LUKE xvi. 22, &c. *The beggar died and was carried by angels into Abraham's bosom: the rich man also died and was buried, and in hell he lift up his eyes, being in torments, and said, father Abraham, have mercy on me, &c. and send Lazarus, Verse 27. to my father's house that he may testify to my brethren, lest they come also into this place of torment.* I grant that this Account of the rich Man and the Beggar is but a Parable, and yet it may prove the Existence of the rich Man's Soul in a Place of torment before the Resurrection of the Body; 1. Because the Existence of Souls in a Separate State whilst other Men dwell here on Earth is the very Foundation of the whole Parable, and runs thro' the Whole of it. The poor Man died and his Soul was in Paradise. The rich Man's dead Body was buried and his Soul was in Hell, while his five Brethren were here on Earth in a State of Probation, and
 would

would not hearken to *Moses and the Prophets*. SECT.

III.

2. Because the very *Design* of the Parable is to shew, that a Ghost sent from the other World, whether Heaven or Hell, to wicked Men who are here in a State of Trial, will not be sufficient to convert them to Holiness, if they reject the Means of Grace and the Ministers of the Word. The very *Design* of our Saviour seems to be lost if there be no Souls existing in a Separate State. A Ghost sent from the other World could never be supposed to have any influence to convert Sinners in this World, even in a Parable, if there were no such things as Ghosts there. The rich Man's five Brethren could have no Motive to hearken to a Ghost pretending to come from Heaven or Hell, if there were no such thing as Ghosts or separate Souls either happy or miserable. Now surely if Parables can prove any thing at all they must prove those Propositions which are both the Foundation and the Design of the whole Parable.

3. I might add yet further, that it is very strange that our Saviour should so particularly speak of Angels carrying the Soul of a Man, whose body was just dead, into Heaven or Paradise, which he calls *Abraham's Bosom*; if there were no such State or Place as a Heaven for separate Souls;

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SECT.

II

Souls; if *Abraham's* Soul had no Residence there, no Existence in that State; if Angels had never any thing to do in such an Office. What would the *Jews* have said or thought of a Prophet come from God, who had taught his Doctrines to the People in such Parables as had scarce any sort of Foundation in the Reality or Nature of Things.

But you will say the *Jews* had such an Opinion current among them, though 'twas a very false one, and that this was enough to support a Parable: I answer, what could *Christ* (who is Truth itself) have said more or plainer to confirm the *Jews* in this gross Error of a Separate State of Souls, than to form a Parable which supposes this Doctrine in the very Design and Moral of it, as well as in the Foundation and Matter of it?

III. LUKE XX. 37, 38, *Now that the dead are raised even Moses shewed at the bush, when he calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob; for he is not a God of the dead but of the living; for all live unto him.* Some learned Men suppose that the Controversy between *Christ* and the *Sadducees* in this Place was about the *Anastasis*, which implies the whole State of Existence after Death,

Death, including both the Separate State **SECT.**
and the Resurrection, because the *Sadducees* **III.**
denied both these at once, and believed that
Death finish'd the whole Existence of the
Man. They denied *Angels* and *Spirits*,
Acts xiii. 8. i. e. separate Souls of Men,
and thought the Rewards and Punishments
mentioned in Scripture related only to this
Life. Upon this Account they suppose
our Saviour's Design is to prove the Ex-
istence of Persons or Spirits in the Sepa-
rate State as much as the Resurrection of
the Body.

And when he says, that the Lord or
Yehovah is described as the God of *Abraham*,
etc. It supposes *Abraham* at the same Time
to have actually some Life and Existence
in some State or other, for God is not a
God of the dead but of the living, for all
that are dead and gone out of this World,
still live unto God, i. e. They have a present
Life in the invisible World of Spirits as
God is an invisible Spirit, as well as they
expect a Resurrection of their Body in
due Time.

How could God in the Days of *Moses* be
called actually the God of *Abraham*, *Isaac*
and *Jacob*, who were long since dead, if
there was no Sense in which they were
now alive to God, since our Saviour de-
clares God is properly the God only of the
living,

SECT.

III

living, and not of the dead? This Part of the Argument holds good in whatsoever Sense you construe the whole Debate, and by whatsoever Medium or Connexion you prove the Doctrine of the Resurrection of the Body; and this is obvious to the honest and unlearned Reader as well as to the Men of Learning.

IV. LUKE xxiii. 42, 43. *And he (that is the penitent Thief upon the Cross) said unto Jesus, Lord, remember me when thou comest into thy Kingdom: and Jesus said unto him, verily I say unto thee, To-day shalt thou be with me in Paradise.* The Thief upon the Cross believed that Christ would enter into Paradise which he supposed to be Christ's Kingdom, when he departed from this World which was not his Kingdom: and this he believed partly according to the common Sentiment of the Jews concerning good Men at their Death, as well as it is agreeable to our Saviour's own Expressions to God, John xvii. 11. *Holy Father, I am no more in the World and I come unto thee:* or as he said to his Disciples, John xvi. 28. *I leave the World and go to the Father.*

And according to these Expressions, Luke xxiii. 46. *Christ dies with these Words on his Lips, Father, into thy Hands I commend*

mend my spirit. Our Saviour taking Notice of the Repentance of the Thief, acknowledging his own Guilt, thus, *We are justly under this Condemnation and receive the due Reward of our Deeds;* and taking Notice also of his Faith in the Messiah, as a King whose Kingdom was not of this World, when he pray'd, *Lord, remember me when thou comest into thy Kingdom:* Christ, I say, taking Notice of both these, answers him with a Promise of much Grace, *Verily, I say unto thee, To-day shalt thou be with me in Paradise.*

The Use of the Word *Paradise* in Scripture and amongst ancient Writers, Jewish and Christian, is to signify the *Happiness of holy Souls in a Separate State:* and our Saviour entering into that State at his Death declared to the dying Penitent, that he should be with him there immediately. It is certain that by the Word *Paradise* St. Paul means the Place of happy Spirits, into which he was transported, 2 Cor. xii. 4. And this Sense is very accommodate and proper to this Expression of our Saviour, and to the Prayer of the Penitent Thief, and it is as suitable to the Design of Christ in his Epistle to the Church of *Ephesus*, Rev. ii. 7. *The Tree of Life in the midst of the Paradise of God,* which are the only three Places where the New Testament uses this Word.

SECT.

III

I know there have been great Pains taken to show that the Stops should be altered and the Comma should be placed after the Word *To-day*: thus, *I say unto thee To-day, thou shalt be with me in Paradise.* i. e. some Time or other hereafter. As tho' *Christ* meant no more than this, (viz.) "Thou askest me to remember thee when I come into my Kingdom: And I declare unto thee truly this very Day, that some long Time hereafter thou shalt be with me in Happiness at thy Resurrection, when my Kingdom shall be just at an End and I shall give it all up to the Father," as in 1 Cor. xv. 24. Can any one imagine this to be the Meaning of our blessed Saviour in Answer to this Prayer of the dying Penitent? I know also there are other laborious Criticisms to represent these Words (*To-day*) in other Places of Scripture as referring to some distant Time, and not to mean that very Day of twenty-four Hours: but rather than enter into a long and critical Debate upon all those Texts, I will venture to trust the Sense of it in this Place with any sincere and unlearned Reader.

But if we consult the Learned, Dr. *Whitby* will tell us, that it was a familiar Phrase of the Jews to say on a just Man's dying, *To-day shall he sit in the Bosom of Abraham*: and it was their common Opinion that the

Souls

Souls of the Righteous who were very eminent in Piety were carried immediately into Paradise. The Chaldee Paraphrase on Solomon's Song, iv. 12. takes some Notice of the Souls of the Just who are carried into Paradise by the Hands of Angels. Grotius in his Notes on Luke xxiii. 43. mentions the hearty and serious wish of the Jews concerning their Friends who are dead, in the Language of the Talmudical Writers, *Let his Soul be gathered to the Garden of Eden*: and in their solemn Prayers when one dies, *Let him have his Portion in Paradise, and also in the World to come*, by which they mean the State of the Resurrection, and plainly distinguish it from this immediate Entrance into Eden or Paradise at the hour of Death. The Jews suppose Enoch to be carried to Paradise even in his Body; and that the Souls of good Men have no Interruption of Life; but that there was a Reward for blameless Souls, as the Book of Wisdom speaks, Chap. ii. 22. *For God created Man to be immortal and to be an Image of his own Eternity*, which seems to suppose blameless Souls entering into this Reward without Interruption of their Life. And if this be the Meaning of Paradise among the Jews, doubtless our Saviour spake the Words in such a known and common Sense in which the penitent Thief would easily

and

SECT. and presently understand him, it being a
III. Promise of Grace in his dying Hour, where-
 in he had no long Time to study hard for
 the Sense of it, or consult the Criticks in
 order to find the Meaning.

We come now to consider the Writings
 of *St. Paul*: and 'tis certain that the most
 natural and obvious Sense of his Words in
 many Places of his Epistles refer to a Se-
 parate State of the Souls after Death:
 for as he was a *Pharisee* in his Sentiments
 of Religion, so he seems to be something
 of a *Platonist* in Philosophy so far as
Christianity admitted the same Principles.
 Why then should it not be reasonably sup-
 posed wheresoever he speaks of this Sub-
 ject, and speaks in their Language too, that
 he means the same Thing which the *Pha-
 risees* and the *Platonists* believed, that is,
 the Immortality and Life of the Soul in
 a Separate State. But I proceed to the
 particular Texts.

V. 2. COR. v. 6, 8. *Therefore we are al-
 ways confident. (or of good Courage,) knowing
 that whilst we are at home in the Body we
 are absent from the Lord: We are confident
 I say, and willing rather to be absent from
 the Body and to be present with the Lord.*
 The Apostle, *Verse 4.* seems to wish that he
 might be clothed upon at once with Im-
 mortality

mortality in Soul and Body without dying, SECT. 2
or being unclothed: but since Things are III
otherwise determined, then in the next
Place he would rather choose *Absence from*
the Body, that he might be *present with the*
Lord. These Words seem to me so plain,
so express and so answerable a Proof of
the Spirits of good Men existing in a sepa-
rate State, and being *present with the Lord*
when they are *absent from the Body* at Death,
that I could never meet but with two
Ways of evading it.

The First is what a Gentleman many
Years ago, who profess'd Christianity, ac-
knowledged to me (*viz.*) that he believed
St. Paul did mean in this Place the same
Sense in which I have explained him; but
he thought St. Paul might be mistaken in
his Opinion, for he was not of the Apostle's
Mind in this Point. I think I need not
tarry to refute this Answer: But I may
make this Remark upon it, (*viz.*) that the
Sense of St. Paul concerning the Separate
State was so evident in this Place, that this
Man had rather differ from the Apostle
than deny this to be his Meaning. All
his Prejudices against this Doctrine could
not hinder him from acknowledging that
the Apostle believed and taught it.

The Second Way of evading it is, that
this Text with one or two others of like
Kind,

SECT. Kind, do indeed speak of the Happiness of

III. Souls in a separate State, but it doth refer

only to the Apostles themselves, who had this peculiar Favour and Privilege granted them by *Christ*, to follow him to Paradise and enjoy his Presence there, while the Souls of other Christians were asleep, unconscious and unactive till the Resurrection.

Answer 1. It is granted indeed that several Verses of this Chapter as well as in the former have a peculiar Reference to the Ministers of *Christ*, and perhaps to the Apostles who were his *Ambassadors*; but there are many Things in both these Chapters that are perfectly applicable to every Christian, and the Verses just before and just after this 8th Verse, may belong to all good Men as well as to the Apostles or Ministers. *He that hath wrought us for the self same thing*, i. e. for the Happiness of the future State, is God, who hath also given unto us the earnest of the Spirit, at least as an Enlightener and a Sanctifier, if not as the Author of special Gifts, for *Rom. viii. 9.* *If any Man hath not the Spirit of Christ, he is none of his.* And Verse 6. *Therefore we are always confident, or of good Courage, knowing that whilst we are at home in the body we are absent from the Lord, for we walk by faith not by sight.* This is or should be the Character of every Christian. And the

the 8th Verse that follows it belongs to all SECT.
the Saints: *Wherefore we labour, that whe-* III.
ther present or absent we may be accepted of
him; for we must all appear before the judg-
ment seat of Christ, that every one may re-
ceive the things done in his body, according to
that he hath done, whether it be good or bad.
Now why should we suppose that St. Paul
excludes all other Christians besides himself
and his Brethren the Apostles from the
Blessing of the 8th Verse (*viz.*) that when
they are absent from the body they shall be
present with the Lord, since the Verses all
round it are applicable to all Christians?

Answer 2. These Chapters were written
with a Design, not only to vindicate and en-
courage the Apostle himself under the
Sufferings and Reproaches which he met
with, but doubtless to give Encourage-
ment to the *Corinthians* and all Christians
under any Sufferings or Reproaches they
might meet with in the World; that (as
he expresses it a little before) they might
learn to walk by faith, and to look at the
things which are unseen which are eternal.
And indeed if this peculiar Blessing of the
Happiness of a Separate State belongs only
to the Apostles, how much are the Comforts
of the New Testament narrow'd and di-
minish'd, and the Faith and Hope of com-
mon Christians discouraged and enervated.

SECT. and their Motives to Holiness weakened,
 III. when they are told, that they have nothing to
 do to lay hold upon such promised Favours,
 such Revelations of Grace, because they
 belong only to the Apostles, and not to
 them?

And indeed how shall common Christians ever know what Part of the Epistles they may apply to themselves for their Direction and Consolation, if they may not hope in such Words of Grace, where the holy Writers use the Word *We* and do not plainly intimate that they belong to Preachers or Apostles only?

Answer 3. When our Saviour prays for himself and his Apostles in the Beginning of the xviith of St. *John*, he comes in the 20th Verse to extend the Blessings he had pray'd for to all Believers. Verse 20. *Neither pray I for these alone, but for them also which shall believe on me through their Word, that they all may be one as thou Father art in me and I in thee, that they may be one in us, that the World may believe that thou hast sent me.* Ver. 24. *Father I will that they also whom thou hast given me may be with me where I am, that they may behold my Glory which thou hast given me.* Here it is evident that our Saviour prays, that those that shall believe on him through the Word of the Apostles may be present
 with

with him in his kingdom, to behold his Glory, and is not that a very considerable Part of his Glory, which the Father had conferred upon him, to be Lord and King and Head of his Church? But this peculiar Glory reaches no further than the Resurrection and Judgment, and cannot be seen afterwards; for in 1 Cor. xv. 24. *Then cometh the End, and Christ shall deliver up the Kingdom to God the Father; the Son himself also shall be subject unto the Father, that God may be all in all, Ver. 28.*

As for that final Blaze of supreme Glory wherein Christ shall appear at the Day of Judgment, just before he resigns up his Kingdom, and which perhaps is once called his Kingdom, 2 Tim. iv. 1. *When he shall come in the Glory of his Father, and of his holy Angels, as well as his own, Mark viii. 28.* The Sight of it shall be publick and common to all the World, and not any peculiar Favour to the Saints.

It seems therefore most probable that it is only or chiefly in the Separate State of Souls departed that the Saints have a special Promise of beholding this mediatorial Glory of Christ in his Kingdom; and this Favour our Saviour entreats of his Father for others that shall believe on him, as well as for his Apostles.

SECT. I might here take Occasion to enquire
 III. whether every Text which promises to
 other Christians, as well as to the Apostles,
 a Dwelling with *Christ in his Kingdom*,
 must not have a more special Reference to
 the Glory of the Separate State; upon this
 very Account, because this Kingdom of
Christ ceases at the Resurrection and Judg-
 ment; and particularly that Text in 2 Pet.
 i. 11. *So an entrance shall be ministred
 unto you abundantly into the everlasting king-
 dom of our Lord and Saviour Jesus Christ*:
 which is often in Scripture called *everlast-
 ing*, because it continues to the End of the
 World: And the *abundant entrance into it*
 very naturally refers to our Departure from
 this Life.

Answer 4. I cannot find any Text of
 Scripture where this Blessing of being *pre-
 sent with the Lord* after Death in the Sepa-
 rate State is limited only to the Apostles:
 I read not one Word of such a peculiar
 Favour promised them by *Christ*; and
 therefore, according to the current Course
 of several other Places of Scripture which
 have been here produced, I am persuaded
 it belongs to all true Christians, unless the
 Apostle in some plainer Manner had limited
 it to himself and his twelve Brethren, and
 secluded or forbid our Hopes of it.

After all, if it be allowed that the A-
 postles

postles may enjoy the Blessedness of a Se- SECT
parate State before the Resurrection, then III
there is such a Thing as a *Separate State*
of Happiness for Souls: this precludes at
once all the Arguments against it that a-
rise from the Nature of Things, and from
any supposed Impropriety in such a divine
Constitution: And since it is granted that
there are Millions of Angels and several
human Spirits in this unbodied State, en-
joying Happiness, I see no Reason why the
rest of the unbodied Spirits of Saints de-
parted should not be received to their So-
ciety after Death, unless there were some
particular Scriptures that excluded them
from it.

VI. PHIL. i. 23, 24. *For I am in a strait
betwixt two, having a desire to depart, and
to be with Christ, which is far better: never-
theless to abide in the flesh is more needful for
you.* When the Apostle speaks here of his
abiding in the Flesh, and his departing from
the Flesh, he declares the First was more
needful for the *Philippians*, to promote Re-
ligion in their Hearts and Lives; but the
Second would be better for himself, for he
should be with *Christ* when he was de-
parted from the Flesh.

I would only ask any reasonable Man to
determine whether when St. Paul speaks

PROOF of his being with Christ after his Departure from the Flesh, he can suppose that the Apostle did not expect to see Christ till the Resurrection, which he knew would be a considerable Distance of Time, tho' perhaps it has proved many hundred Years longer than the Apostle himself expected it. No; it is evident he hoped to be present with the Lord immediately, as soon as he was absent from the Body; otherwise, as I have hinted before, Death to him would have been but of little Gain if he must have lain sleeping till the Dead shall rise, and have been cut off from his delightful Service for Christ in the Gospel, and all the blessed Communications of his Grace. The Objection which may arise here also from supposing this to be a peculiar Favour granted to the Apostles is answered just before.

VII. HEB. xii. 23. *Ye are come to the heavenly Jerusalem, to an innumerable Company of Angels, to the general Assembly and Church of the first-born which are written (or registered) in Heaven, to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant, i. e. The Gospel, or the Christian State, brings good Men into a nearer Union and Communion with the heavenly World and the Inhabitants thereof than the Jewish State*

State could do: Now the Inhabitants of SECT. III.
 this upper World, this heavenly *Jerusalem*,
 are here reckoned up, God as the prime
 Lord or Head; *Jesus* the Mediator, as the
 King of his Church; *the innumerable Com-*
pany of Angels as Ministers of his King-
 dom; *the general Assembly* of God's Fa-
 vorites or Children who are called *the*
first-born: perhaps this may refer in gene-
 ral to all the Saints of all Ages past and to
 come, whose Names are written in the
 Book of Life in Heaven; and particularly
 to the *separate Spirits of just Men* who are
 departed from this World, and are made
perfect in the heavenly State. The Cri-
 ticisms that are used to put other Senses
 upon these Words, seem to carry them a-
 way so far from their more plain and ob-
 vious Meaning, that I can hardly think
 they are the Meaning of the Apostle; for
 it would be of very little Use for a com-
 mon Christian to read these Verses of di-
 vine Consolation and Grace, if he could
 take no Comfort from them till he had
 learnt those critical and distant Expositions
 of such plain Language.

It has been indeed objected against the
 plain Sense of this Text, that the *Spirits*
 of the just or good Men are not yet made
 perfect in Heaven, because the same A-
 postle, *Heb. xi. 39, 40.* says, *These all, i. e.*
 the

SECT. III. the Saints of the Old Testament, having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect: Now these had been dead for many Generations, yet they received not the promises, nor were made perfect. Thus saith the Objection.

But the evident Meaning of this Text is, that they lived and died in the Faith of many promises, some of which were to be fulfilled after their Days here on Earth, but were not fulfilled in their Life-time: they did not enjoy the Priviledges and Blessings of the Gospel of the *Messiah* in that perfect Manner in which we do since the *Messiah* is actually come and has fulfilled these Promises, and by his Death, offering himself, as the same Apostle expresses it, for ever perfected them that are sanctified, Heb. x. 14. But all this does by no means preclude their Existence and Happiness in a Separate State as *Spirits made perfect*, i. e. in a perfect Freedom from all Sin and Sorrow; tho' it is probable this very State of comparative Perfection might have several Degrees of Joy added to it at the Ascension of *Christ*, and will have many more at the Resurrection from the Dead.

VIII. 2 Pet. i. 11. *I think it meet as long as I am in this Tabernacle to stir you up by putting you in Remembrance: knowing that shortly I must put off this my Tabernacle.* SECT. III.

Here it is evident that the Person who thinks it meet to stir up Christians to their Duty, has a *Tabernacle* belonging to him, and which he must *shortly put off*. The Soul or *thinking Principle* of the Apostle Peter, which is here supposed to be *himself*, is so plainly distinguished from the *Tabernacle* of the Body in which he dwelt for a Season, and which he *must put off shortly*, that most evidently implies an Existence of this thinking Soul very distinct from the Body, and which will exist when the Body is laid aside. Surely the conscious Being and its *Tabernacle* or Dwelling-place are two very distinct things, and the conscious Being exists when he puts off his present Dwelling.

After all these Arguments from Scripture may I be permitted to mention one which is derived partly from Reason and partly from the sacred Records, which seems to carry some Weight with it.

The Doctrine of Rewards and Punishments, in a Separate State of Souls, hath been one of the very chief Principles or Motives, whereby Virtue and Religion have been maintained in this sinful World through-

SECT. throughout all former Ages and Nations,
 III. and under the several Dispensations of
 God among Men, till the Resurrection of
 the Body was fully revealed. Now it is
 scarce to be supposed that such a Doctr-
 ine which God in the Course of his Pro-
 vidence hath made Use of, as a chief Prin-
 ciple and Motive of Religion and Virtue
 through all the World which had any true
 Virtue, and in all Ages before Christianity,
 should be a false Doctrine. Let us prove
 the first Proposition by a View of the sever-
 al Ages of Mankind and Dispensations of
 Religion.

The *Heathens*, who have had nothing
 else but the Light of Nature to guide them,
 could have no Notion at all of the Resur-
 rection of the Body; and therefore not on-
 ly the wisest and the best of them, but
 perhaps the Bulk of Mankind among the
Gentiles, at least, in *Europe* and *Asia*, if not
 in *Africa* and *America* also, who have been
 taught by Priests and Poets, and the publick
 Opinions of their Nation and Traditions
 of their Ancestors, have generally supposed
 such a Separate State after this Life, where
 in their Souls should be rewarded or pu-
 nished, except where the Fancy of *Trans-
 migration* prevail'd; and even those very
Transmigrations into other Bodies (*viz.* of
 Dogs, or Horses, or Men, were assign'd

unfettered Rewards or Punishments of their SECT.
Behaviour in this Life yet not in this III.

Now tho' this Doctrine of immediate
Recompences could not be proved by them
with Certainty and Clearness, and had many
Follies mingled with it, yet the probable
Expectation of it, so far as it hath obtained
among Men, hath had a good Degree of
Influence, through the Conduct of common
Providence, to keep the World in some to-
lerable Order, and prevent universal Irregu-
larities and Excesses of the highest Degree;
it hath had some Force on the Conscience to
restrain the enormous Wickedness of Men.

The Patriarchs of the first Age, whose
History is related in Scripture, had no No-
tion of the Resurrection of the Body ex-
pressly revealed to them, that we can find;
and it must be the Hope of such a State of
Recompence of their Souls after Death that
influenced their Practice of Piety, if they
were not informed that their Bodies should
rise again.

Abraham, Isaac and Jacob had no plain
and distinct Promise of the Resurrection
of the Body; yet it is said, Heb. xi. 13. They
received the Promises, that is, of some future
Happiness, and embraced them, and confessed
they were Strangers and Pilgrims on Earth,
whereby they plainly declared that they sought
some other Country, I. e. an heavenly, and
God

SECT. God hath prepared a City for them. What

III. City, what heavenly Country can this be, which they themselves sought after, but the City or Country of Separate Souls or Paradise, where good Men are rewarded and God is their God, if they had no plain Promises or Views of a Resurrection of the Body? And indeed they had need of a very plain and expresse Promise of such a Resurrection, to encourage their Faith and Obedience, if they had no Notion or Belief of a Separate State or a heavenly Country whither their Souls should go at their Death.

Job seems to have some bright Glimpses of Resurrection in Chapter sixth, but this was far above the Level of the Dispensation wherein he lived, and a peculiar and distinguishing Favour granted to him under his uncommon and peculiar Sufferings.

In the Institution of the Jewish Religion by Moses there is no expresse Mention of a Resurrection, and we must suppose their Hope of a future State was chiefly such as they could gain from the Light of Nature, and learn by Traditions from their Fathers, or from unwritten Instructions. For tho' our Saviour improves the Words of God to Moses in the Bush, *I am the God of Abraham, &c.* so far as to prove a Resurrection from them, yet we can hardly

suppose the *Israelites* could carry it any SECT.
further than merely to the Happiness of III.
Abraham's Soul, &c. in some Separate
State; and thence came the Notion of de-
parted Souls of good Men going to the Bo-
som of *Abraham*.

I grant that *David* in his *Psalms*, *Isaiab*
and *Daniel* in their *Prophecies*, have some
Hints of the Resurrection of the Body;
but this doth not seem to have been the
common Principle or Support of Virtue
and Goodness, or a general Article of Be-
lief among the *Jews* in the early Ages.

In the Days of the later Prophets and
after their Return from *Babylon*, I confess
the *Jews* had some Notions of a Resur-
rection; but they also retained their Opinion
of the righteous Souls being at rest with
God in a Separate State before the Resur-
rection. See the Book of *Wisdom*, Chap.
iii. 1, 2, 3, 4. *The souls of the Righteous are*
in the Hand of God, and there shall no Tor-
ment touch them. In the Sight of the Un-
wise they seemed to die and their Departure
is taken for Misery, and their Going from
us to be utter Destruction; but they are in
Peace; for tho' they be perished in the Sight
of Men, yet is their Hope full of Immor-
talitv, and iv. 17. Though the Righteous be
prevented with Death, yet they shall be in
Rest.

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That this was the most common Doctrin of the Jews, except the Sadducees and their Followers, in our Saviour's Time; and that it was the Doctrin of the primitive Christians also need not be proved here; tho' they also had the Expectation of the Resurrection of the Body.

Now if this be the chief or only Doctrine which Men could attain to under the Dispensation of natural Reason, as the most powerful Motive to Virtue and Piety; if this be the chiefest Doctrine of that kind that we know of, which the Patriarchs and primitive Jews enjoy'd, if this also be a constant Doctrine of later Jews, *i. e.* the wisest and best of them, and also of the Primitive Christians, which had so much Influence on the good Behaviour of all of them toward God and Men, and by which God carried on his Work of Piety in their Hearts and Lives, and by which also he impress'd the Consciences of evil Men in some Measure, and restrain'd them from their utmost Excesses of Vice and Wickedness, is it not hard to be supposed that this Doctrine is all mere Folly and Delusion, and hath nothing of Truth in it? And indeed if this Doctrine had been taken away, the Heathen would be left without any possible true Notion of a future State of Recompence, and the Patriarchs

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seem to have had no sufficient Principle or SECT. III.
 Motive to Virtue and Piety left them, and
 the Principles and Motives of Goodness
 in the following Ages, among *Jews* and
Christians, had been greatly diminished and
 infeebled.

At the Conclusion of this Chapter I cannot help taking Notice (tho' I shall but just mention it) that the Multitude of Narratives which we have heard of in all Ages of the *Apparition of the Spirits or Ghosts* of Persons departed from this Life, can hardly be all Delusion and Falshood. Some of them have been affirmed to appear upon such great and important Occasions as may be equal to such an unusual Event: and several of these Accounts have been attested by such Witnesses of Wisdom and Prudence and Sagacity, under no Dissemblers of Imagination, that they may justly demand a Belief; and the Effects of these Apparitions in the Discovery of Murthers and things unknown have been so considerable and useful, that a fair Disputant should hardly venture to run directly counter to such a Cloud of Witnesses, without some good Assurance on the contrary Side. He must be a shrewd Philosopher indeed who upon any other *Hypothesis* can give a tolerable Account of all the Narratives in *Glanville's Seducifinus Triumphatus*, or *Baxter's*
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SECT. *World of Spirits and Apparitions, &c.* Tho'

III I will grant / Some of these Stories have
but insufficient Proof, yet if there be but
one real Apparition of a departed Spirit,
then the Point is gain'd that there is a Se-
parate State.

And indeed the Scripture itself seems to
mention such sort of Ghosts or Appear-
ances of Souls Departed, *Matth. xiv. 26.*
When the Disciples saw *Jesus* walking on
the Water, they thought it had been a Spirit:
And *Luke xxiv. 36.* After his Resurrection
they saw him at once appearing in the midst
of them, and they supposed they had seen a
Spirit; and our Saviour doth not contra-
dict their Notion, but argues with them
upon that Supposition of the Truth of it,
A Spirit hath not Flesh and Bones as ye see
me to have. And *Acts xxiii. 8, 9.* The
Word Spirit seems to signify the Appariti-
on of a departed Soul, where it is said the
Sadducees say, There is no Resurrection, nei-
ther Angel nor Spirit, and *Ver. 9.* If a Spi-
rit or an Angel hath spoken to this Man, Sec.
of Spirit here is plainly distinct from an
Angel, and what can it mean but an Ap-
parition of a human Soul which has left
the Body.

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SECT. IV.

OBJECTIONS answered.

HAVING pointed out so many SECT. Springs of Argument to support IV. this Doctrine from the Word of God, as well as from Reason and Tradition, I proceed now to answer some particular Objections which are raised against it.

Object. I. The Scripture is so far from supposing that the Soul of Man is immortal, or that there is any such thing as the Life of the Soul continuing after the Death of the Body, that it often speaks of the Death of the Soul, if the Words were translated exactly according to the Original. *Numb. xxxi. 19. Whosoever hath killed any Person, Hebr. any Soul, 1 Sam. xxii. 22. I have occasioned the death of every Soul of thy Father's House. Judges xvi. 30. And Samson said, Let my Soul die with the Philistines. Ezek. xviii. 20. The Soul that sinneth it shall die. Psal. lxxxix. 48. What Man is he that liveth and shall not see Death? shall he deliver his Soul from the Hand of the Grave? 1 Kings xix. 4. Elijah requested for himself that he might die, Hebr. that his Soul might die.*

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Answ.

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Ans. The Word *Soul* in *English*, *Nephesh* in *Hebrew*, *Psyche* in *Greek*, and *Anima* in *Latin*, &c. signifies not only the conscious and active Principle in Man, which Thinks and Reasons, Loves and Hates, Hopes and Fears, and which is the proper Agent in Virtue or Vice, but it is used also to signify the Principal of animal Life and Motion in a living Creature. And tho' these two in themselves are very distinct Things, yet upon this Account the Word *Soul* is attributed to Brutes as well as to Men: for the *Jews*, as well as some *Heathens*, in their mistaken Philosophy supposed the same *Soul* of Man which gives natural Life to the Body to be also that very intellectual Principle which Thinks and Reasons, Fears and Loves: and upon this Account they gave both these Principles, how distinct soever in themselves, one common Name, and called them *the Soul*.

Now the *Soul* or the Principle of animal Life and Motion being the chief or most valuable Thing in an Animal, it came to pass that the whole Animal was called a *Soul*: therefore even Birds and Fishes are called *living souls*, Gen. i. 20. and any Animals whatsoever in Scripture are called *Souls*, or *living Souls*. And then for the same Reason, i. e. because the *Soul* of Man is his chief Part, the whole Person of Man is called

of a SEPARATE STATE.

called his Soul, Gen. ii. 7. *Man became a living soul, i. e. a living Person.* So Exod. *All the souls that came out of the Loins of Jacob were seventy souls, i. e. all the Persons were seventy.*

And this is not only the Language of the Jews, but even of other Nations. In our Country we use the Word *Souls* to signify *Persons*: so we say *a poor Soul*, when we see a Person in Misery: We use the Word *a meagre Soul* for a thin Man: We say, *there were twenty Souls lost in the Ship*, i. e. twenty Persons, &c.

Now the Word *Soul* among the Jews being so universally used to signify the Person of Man, they used the same Word to signify the Person when he was dead, as well as when he was alive. Numb. vi. 6. *He shall come at no dead body*, in the Hebr. *no dead Soul*, i. e. no dead Man or Woman, or perhaps no dead Animal.

Since the Word *Soul* is taken so often, and so commonly to signify the Person of a Man or Woman, no wonder that there is so frequent Mention of *Souls* dying in the Scripture, when human Persons die.

And if the *Soul* signify a Man or Woman when they are dead as well as when living, here is a fair Account why the Scriptures may speak of the *Souls* going down to the Grave, or being delivered from the Grave,

SECT. &c. *Pfal. lxxxix. 48. Shall he deliver his*

IV. *Soul from the Hand of the Grave?* This may either denote his Principle of animal Life, or his Person, i. e. himself.

Now this Account of things is very consistent with the scriptural Doctrine of the Distinction of the *intelligent Soul* of Man from his Body, and the *intelligent Soul's* Survival of the Body, nor do any of these scriptural Expressions concerning the *Soul* forbid this Supposition: for tho' in some Places the Word *Soul* signifies the *Person* of the Man or his *Body*, or that *animal Principle* which may die, yet in other Places it signifies that *intelligent or thinking Principle* which cannot die, as we have before proved where our Saviour tells us, *we should not fear them that kill the Body, but cannot kill the Soul.* Wheresoever the Scripture speaks of a *Soul's* being killed, it only means that the *Person who was mortal is slain*, i. e. the Life of the Body is destroy'd, and the Man considered as a compound Being made up of Soul and Body, is in some Sense dissolved, when one Part of the Composition dies. But where the *Soul* signifies the intellectual Principle in Man, it is never said to die, unless where the Word *Death* means a Loss of Happiness, or living in Misery; but this implies natural Life still, for this Soul cannot natural-

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ly be destroy'd by any Power but that which made it.

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If any Person object that the Apostle in *Acts ii. 31.* says, *The Soul of Christ was not left in Hell, or the Grave;* for so the Word in the *Hebrew* may signify, *Psal. xvi. 10.* whence this is cited; there is a sufficient Answer to be given to this two or three Ways. It may be construed, that the Principle of the animal Life of *Christ* was not left to continue in Death; or that the Person of the Man *Jesus* was not left in Death or the Grave, the Body being sometimes put for the Person; or it may be as well construed, that the Spirit of *Christ*, or his intellectual Soul, was not left in the State of the Dead, or of Separation from the Body, which the Word *Sheel* in the *Hebrew* and *ánimé* in the *Greek* signify.

Here it may be observed also, that the Words which signify *Spirit*, *Ruach*, *Pneuma*, *Spiritus*, in *Hebrew*, *Greek* and *Latin*, and other Languages, is used sometimes for *Air* or *Breath*, which is supposed to be the Principle of Life to the animal Body; and sometimes it signifies the *intellectual Soul*; the conscious and active Principle in Man; and therefore whatsoever may be said of the *Spirit's* dying or being lost, is no Proof that the conscious Principle in Man dies, which

SECT. IV. which is a very different Thing from Breath
 of Air, as it is to the Breath of an Animal. I imagine
 Perhaps it will be said, that Moses supposes Breath to be the Same as Spills
 it in Man, when he says, *Gen. ii. 7. God*
breathed into his Nostrils the Breath of Life;
and Man became a living Soul. I answer, it is evident that Moses makes a
 plain Distinction between God's Formation
 of Man and Brutes, for he makes no distinction
 between their Soul and Body in
 their Creation; but he distinguishes the
 Soul from the Body of Man, in his Crea-
 tion, speaking according to the common
 Language and Philosophy of that Age, as
 tho' the Soul were in the *Breath*: Nor was
 it proper to speak in strict Philosophical
 Language to those ignorant People; nor
 were the Modes of Expression in the Bible
 so peculiarly formed to teach us Philosophy
 as Religion.

But of this Distinction between the Souls
 of a Brute and the Soul of a Man, there
 seems to be a plain Intimation given by
 Solomon in the Book of Ecclesiastes, Chap.
 iii. Ver. 21. *Who knoweth the Spirit of Man*
that goeth upward, and the Spirit of a Beast
that goeth downward to the Earth? That
 the Spirit of Man, i. e. his conscious and
 intellectual Principle, goeth upward, or sur-
 vives at the Death of the Body, but the
 Spirit

animal Life goeth down to the Earth, is mingled with the common Elements of this material World, and is thereby lost. But the Wise Man in this Place perhaps expresses some of his former philosophical Doubts, saying, *Who knows whether there is any Difference between them? Yet it intimates thus much, that Men who pretend ed to Wisdom in that Age, supposed such a Difference between the Spirit of Man and the Spirit of a Brute.*

Object. II. Is taken from Psal. vii. 3. *In Death there is no Remembrance of thee; in the Grave who shall give thee Thanks?* and Psal. cxlvi. 4. *His Breath goeth forth, he returneth to his Earth; in that very Day his Thoughts perish.* And Eccles. ix. 5. *The Living know that they shall die, but the Dead know nothing.* From all which Words some would infer there is no such thing as a Separate State of Souls.

But *Answer.* Both David and his Son Solomon exclude all such sort of Thoughts and Actions, both Religious and Civil, from the State of Death, as are practised in this Life; all the Pursuits of their present Purposes, their present Way and Manner of Divine Worship, and their Management or Consideration of Human Affairs; but they do not exclude all manner of Consciousness,

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SECT. IV. Knowledge, Thought or Action, such as may be suited to the invisible State of Spirits. The Design of the Writers in those Places of Scripture require no more than this, and therefore the Words cannot be construed to any farther Sense, or to exclude the conscious and active Powers of a separate Spirit from their proper Exercise in that invisible World, tho' they have done with all their Actions in the present visible State.

Object. III. Is taken from *John xiv. 3.* *If I go and prepare a Place for you, I will come again and receive you to myself, that where I am there ye may be also;* which seems to determine the Point, that the Followers of *Christ* were not to be present with him 'till he came again to this World to raise the Dead, and to take his Disciples to dwell with him.

Answer. 1. It hath been already granted by some Persons who doubt of the Separate State of all Souls, that the Apostles had this special Favour allow'd them to be received into the Presence of *Christ* when they departed from this Body: Now these Words were spoken to the Apostles, and therefore they cannot preclude this Privilege which they expected (*viz.*) that when they

they were ~~absent~~ from the Body, they should
be present with the Lord, 2 Cor. v. 8.

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Answ. 2. Christ came again to his Disciples at his own Resurrection from the Dead, and taught them the Things of the other World, and better prepared them for the Happiness of Heaven and his own Presence: he came again also by the Destruction of the Jewish State, and called his own People thence before-hand, as an Emblem of their Salvation when the World should be destroy'd. He also came again at their Death, when he that hath the Keys of Death and the invisible World let them out of the Prison of the Body into the Separate State, that they might dwell with him: The Coming of Christ has many and various Senses in the New Testament, and need not be referred only to his Coming at the Day of Judgment.

Answ. 3. But suppose in this Place the Words of Christ be construed concerning his great and publick Coming to raise the Dead and judge the World, it is certain that in that Day the Disciples shall be received to dwell with him in a much more compleat and glorious Manner, when both Soul and Body shall be made the Inhabitants of Heaven. But this does not preclude or forbid that the separate Souls of his Followers should be favoured with his

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SECT. IV. *Some in Paradise before his public Com-*
ing to Judge the World. The last and

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greatest Blessing be only mentioned here,
it does not exclude the former.

or Adam's return of sham so to him I answer

his Object IV. St. Paul in Phil. iii. 10. 11.

says, that he desired to know Christ and the

Power of his Resurrection, &c. Is it by any

means he might attain to the Resurrection of

the Dead? Now what Need had the Apo-

stle to be so sollicitous about the Resur-

rection, if he expected to be with Christ im-

mediately upon his Death, since being with

Christ is the State of ultimate Happiness?

Ans. 1. Some learned Men suppose that

the Apostle here presses after some pecu-

liar Exaltations of Power in this World, and

after an Interest in some ~~for~~ Resurrection,

or Resurrection of the Martyrs and most

eminent Saints, which would be long be-

fore the general Resurrection of all the

Dead, according to the Visions of St. John,

Rev. xiii. 2. 7. But as I am not sufficiently

acquainted with the Sense of that Prophe-

cy to determine my Opinion on this head, I

proceed to other Answers.

Ans. 2. What if the Words of St. Paul

in this Place to the Philippians, should mean

no more than this, as Phil. i. 13. 14. I have

the Things that are before me, as tho I had

gained so little already as not to be worth

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my opinion, and I reach first unto that
thing which is to be obtained, passing
towards the Mark of Perfection, of which
means I might be made so conformable to
the Death of Christ, as to be entirely dead
to Sin, and if by any means I might attain
to the Resurrection of the Dead, i. e. to such
a Perfection of Holiness as is represented
by the Resurrection of Christ, Rom. xi. as
as that in which the dead Saints shall be
raised, for I know, I have not already attain-
ed it, nor am already perfect, v. 12. Suppose the Soul of St. Paul to
be present with Christ after Death in Hea-
ven in the separate State, yet this is not their
highest or highest Happiness of the Saints, I
and therefore he aimed at something higher
and further, namely the more compleat
pleat Happiness which he should enjoy at
the Resurrection of the Dead.

Object V. Is borrowed from several Ver-
ses of 1 Cor. xv. where the Apostle is
imagined to argue thus, If there be no Re-
surrection of the Dead, Ver. 28. Then they
which are fallen asleep in Christ are perished,
v. 18. Then we have nothing in this Life,
and nothing else to support us, Then v. 22. on
What Advantage do I get by all my Suffer-
ings for Christ, if the Dead rise not? What

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were better comply with the Appetites of the Flesh and enjoy a merry Life here, *Eat, drink and drink, for To-morrow we die*; whereby it is evident that the Apostle places the blessed Expectation of those that are fallen asleep in Christ only and entirely upon their being raised from the Dead, which he would not have done if there had been such a separate State. He extends our Hope in Christ beyond this Life, and raises his own Expectation of Advantage or Reward for his Sufferings on the Account of the Gospel entirely, and only upon the Resurrection of the Dead, having no Notion of any Happiness in a separate State of Souls: for if he had any such Opinion or Hope, the Expectation of the Happiness of the Soul in a separate State might have been a sufficient Proof that those who died or sleep in the Path of Christ are not perished, and he had a abundant Reward for his Sufferings in that World of separate Souls without the Resurrection of the Body.

Answer. 1. It must be granted that the Scripture, in order to support Christians under present Trials, chiefly refers them to the Day of the Resurrection and final Judgment, as the great and chief Season of Retribution: the Reason of this will appear under my Answer to a following Objection.

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OF A SEPARATE STATE.

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Now the Apostle may be supposed to argue here only on this Foot, neglecting or overlooking the separate State, at the this final Resurrection at and after the Resurrection of the Body were comparatively the Whole, because it is far the chief and most considerable Part, being much the most sensible, and conspicuous, and of the longest Duration. The chief Part of any thing is often taken for the Whole: and if there were no Resurrection of the Dead, 1. 2. if there were no State of Retribution at all, then the Epicurean Reasoning would be good, *Let us eat and drink, for tomorrow we die.*

And to confirm this Exposition we may take notice, that in other Places of Scripture where the Resurrection of the Dead is mentioned, this *Anastasis* includes the whole State of Existence after Death, both the Separate and the Resurrection State: This seems to be the Sense of it in that famous Place, *Luke xx. 35.* where *Christ* argues with the *Sadducees* who denied the *Separate State* as well as the *Resurrection* of the Body: Now if you take away this *Anastasis*, this whole State of Existence and Retribution, then they that suffer for *Christ* have no Advantage or Recompence, and the *Epicurean* Doctrine is plainly preferable, at least in the common Sense and Reasoning,

SECT. Reasoning of Men, and in such Seasons of
IV. Trial and Persecution.

Nor is it unreasonable to suppose that there might be some of these Principles of Sadducism begun to be infused into some of the Corinthians (*viz.*) that there were no Rewards and Punishments at all in any future State; for he tells them, *Ver. 24.* That some of them *had not the Knowledge of God*, i. e. as a righteous Rewarder of them that diligently seek him; *I speak this*, says he, *to your shame.* And *Ver. 58.* he encourages them to be *steadfast and unmovable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord*, i. e. There is certainly a future State of Recompence for Piety, and the Discovery of it at the Resurrection of the Dead is the most publick and glorious Part of it, and therefore he insists upon this alone.

Ans. 2. But we may give yet a more particular Answer to this Objection; for if we take in the whole Scheme of the Apostle's Argument in this Chapter, we shall find there is no sufficient Ground for this Objection against a separate State. He begins, *Ver. 12, 13, &c.* and argues thus, *If there be no Resurrection of the Dead, then Christ is not risen, for he rose as the First-fruits, and his Followers shall be the Harvest,*

Ver. 23. but if there be no Harvest
 there were no First-fruits: and if Christ be
 not risen, then our Preaching is vain, and
 your Faith is vain; Ver. 14. Then we are
 found false Witnesses in Matters that relate to
 God, Ver. 15. meer Impostors, who preach
 a wicked Falshood, and lead you to hope
 for a Happiness which ye shall never ob-
 tain: for if Christ, who died for our Sins,
 Ver. 3. be not raised for our Justification, as
 in Rom. iv. ult. then ye are yet in your Sins,
 ye lie yet under the Guilt of Sin; and if
 so, then also they which are fallen asleep in
 Christ, or have died in the Faith of Christ,
 are perished, Ver. 18. they must either be
 condemned, or be utterly lost, both Soul
 and Body, having no Ground for hope of
 eternal Life, or any Life or Happiness at all
 hereafter. Then the Hope of Christians
 would be in this Life only, and we are mis-
 erable Creatures who suffer so much for
 Christ's sake, Ver. 19. It would be better for
 us who have Senses and Appetites as well
 as other Men, to indulge these Senses and
 Appetites, and eat and drink for To-morrow
 we die, and there is an End of us: There
 can be no future State of Happiness of any
 kind for us to expect, either in Soul or
 Body; if we have deceived you in the
 Doctrine of the Resurrection of Christ, and
 all our Gospel be false: We are then such

SECT. sort of Impostors and wicked Cheats as can
IV. have no Belief of a future State of Rewards
 or Punishments, and we were better act
 like ourselves, and like meer Epicureans
 give ourselves up to all present Pleasures,
 than expose ourselves to perpetual Suffer-
 ings for the sake of a Man, who (if there
 be no Resurrection) died and never rose
 again, and therefore cannot make us any
 Recompence. Now this sort of arguing
 does not at all preclude the Separate State
 of Happiness, but rather establish it.

I might add here a further Answer to
 this *Objection* (*viz.*) The Apostle is repre-
 senting the *Sufferings of the Body for Christ's*
sake, Ver. 30, 31, 32. and therefore he
 thinks it proper to encourage Christians
 with the Recompence of the *Resurrection*
of the Body, without taking any particular
 Notice of the Happiness of the Separate
 State of the Soul: and in this view of
 Things his Argument stands good. If there
 be no Resurrection of the Body there is no
 Recompence for Sufferings in the Body;
 let us then give the Body its Pleasures of
 Sense; *Let us eat and drink while we live,*
for there is an utter End of us in Death.
 But (saith he Ver. 33.) *such evil Traditions*
corrupt all good Manners, and therefore they
 are not, they cannot be true: there must
 be a Resurrection of the Body to encour-
 age

Large Sufferings in the Body for the Sake of VIRTUE and Religion. SECT. IV.

Object. VI. Doth not the New Testament constantly refer the Rewards and Punishments of good and bad Men to the Time of the Resurrection of the Dead, or the second Coming of Christ? Is it not with this Prospect it terrifies the Sinner? Is it not with this it comforts the good Man, and supports him under his present Sufferings? It would be endless to cite all the particular Texts on this Occasion. That one Text *1 Thes. iv. 14.* speaks the Sense of many others, and is sufficient to be cited here.

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There are several Pages of just and pertinent Answer to this Objection by my learned and ingenious Friend Mr. Henry Gross, in his *Thoughts concerning the Proof of a future State from Reason*, which confirm the Replies I have here made. "Then says, saith he, who are fallen asleep in Christ (by whom the *Martyrs* seem to be more especially intended) are perished, for any thing that Christ can do for them, who will never reward them for their Sufferings, never restore that Life which they lost for his Sake." And particularly his Exposition on those Words, *we are not ashamed of all Men*, is very agreeable to the Place. "The *Greek* *anathema* signifies that we are more to be hated than any Men, as wanting the common Understanding of Men to suffer Death for Christ's Sake, who would never be able to recompense us for it, if he be not risen from the Dead." And it is (saith he a little afterwards) for want of observing the intermediate Links of the Apostles Arguments (which he there represents) that some have been at a Loss for his Meaning while others have quite mistaken it. See p. 124, &c.

SECT. IV. The Apostle persuades Christians not to mourn for the Dead as those that sorrow without Hope, and gives this Reason, for those who sleep in Jesus God will bring with him, when he comes to raise the Dead, and then they shall be for ever with the Lord; and he bids them comfort one another with these Words: whereas their Comforts had been much nearer at hand if he could have told them of the Separate State of Happiness which the departed Souls of their Friends at present enjoy'd; and if there had been any such State, he had the fairest Opportunity here to introduce it.

Ans. This very Text I have mentioned before as a Proof of the Separate State, and it is plain the Apostle seems to hint it, tho' he doth not insist upon it, when he supposes the Soul of the Deceased to be with Christ already; for he saith, God will bring them with him, i. e. from Heaven, when he comes to raise their Bodies.

But to give a more general Answer to the Objection, as drawn from the Silence of Scripture in many Places about this Doctrine of the Separate State,

There are good Reasons why the New Testament more sparingly mentions the Separate State of Souls, and doth most frequently (but not constantly) refer both Rewards

wards and Punishments to the Resurrec-
tion. SECT. 2
IV.

(1.) Because the *Heathens* themselves (at least the *Wise* and *Best* of them) did believe some sort of future State of Happiness or Misery, into which the Souls of Men should be disposed when they departed from these Bodies, according to the Vices or Virtues they had practised in this Life; and they derived this Doctrine from their Reasonings upon the Foot of the Light of Nature. The Writings of *Plato* and his Followers, and the Sentiments of *Socrates* convey'd to us in *Plato's* Writings, are full of this Opinion (*viz.*) of the Existence of the Souls of good Men in a happy State when they depart from the Body. *Cicero* sometimes speaks of it as his Opinion, his Desire and his Hope, nor were other *Heathen* Writers ignorant of this Doctrine, but the New Testament speaks less of this Point, because it is the evident Design of *Christ* and his Apostles to lead their Disciples to the more *peculiar Doctrines of Revelation*, rather than to treat them with Sentiments derived from the Light of Nature; And this Doctrine of the Resurrection from the Dead, and the eternal Rewards and eternal Punishments that attend it, are more abundantly mentioned in the New Testament, because they stand so

SECT. IV. much more connected with the Gospel of *Christ* and with his own Resurrection from the Dead, which is the chief Evidence of its divine Authority. It is *Christ* who rose from the Dead, who is appointed to rise and to judge all Mankind; and therefore it is natural for the Apostles in their Writings, who desire to keep the Death and Resurrection of *Christ* always in the View of their Converts, to point to the awful Events of that Day, when their Saviour risen from the Dead, shall appear in the Execution of his glorious Commission, and judge the World. Thus St. Paul preaches to the *Athenians*. Act. xvii. 30. *God now commands all Men every where to repent, because he hath appointed a Day in which he will judge the World in Righteousness by that Man whom he hath ordained, whereof he hath given assurance to all Men, in that he hath raised him from the dead.* And in many other Places he connects our Resurrection and future Recompences with the Resurrection of *Christ*.

And in this Respect, as well as in some others, the Doctrine of Rewards and Punishments after the Resurrection seems to carry such superior Force in it, especially upon those who believe the Gospel, that it is no Wonder the New Testament more frequently refers to this great Day of Resurrection,

rection, and the Apostle derives the chief **SECT**
Part of his Consolations or Terrors from it.

(2.) Then will be the *publick and universal Retributions* of Vice and Virtue in a more solemn Manner exhibited before all the World, whereas the Entrance of Mankind into the Recompences of the Separate State is more Private and Personal.

(3.) Then will be the Day of *complete Rewards and Punishments* of Man in both Parts of his Nature, Soul and Body: All the Separate State belongs only to the Soul, and even those Recompences are but imperfect before, in comparison of what they will be when Body and Soul are united.

(4.) Then will be the most glorious visible and sensible Distinction made between the Good and Bad; and since this belongs to the Body as well as the Soul, it is very properly set before the Eyes of Men in the holy Writings as done at the Resurrection, because corporeal and sensible Things work more powerfully on their Imagination, and more sensibly and effectually strike the Consciences of Men, than the Notion of mere spiritual Rewards and Punishments in the Separate State.

(5.) The State of Rewards and Punishments after the Resurrection will be far the longest and most durable Recompence of the Good and the Bad, and therefore it is called

SECT. called *eternal* so often in Scripture, *eternal*
 IV. *lasting Life and everlasting Fire*, Matth. xvi.

46. Whereas the Retributions of the Separate State are comparatively but of short Duration; and this is another thing that makes a sensible Impression on the Hearts of men (*viz.*) the *eternal Continuance* of the Joys and Sorrows that follow the last Judgment.

Perhaps it will be *replied* here, that in the Beginning of this Essay I represented the Separate State as a *more effectual Motive* to the Hopes and Fears of Men, because the Joys and Sorrows of it were so much *nearer at hand* than those of the Resurrection: And why do I now represent the Recompences of the Resurrection under such Characters as are fit to have the strongest Influence, and become the most *effectual Motive*?

Answe. It is granted that the Recompences after the Resurrection have several Circumstances that carry with them some peculiar and most powerful Motives to Religion and Virtue; but that awful Day may still seem to want this one Motive (*viz.*) the *Nearness of it*, which belongs eminently to the Recompences of the Separate State. Now if the Scripture does really reveal the Doctrine of Rewards and Punishments of Souls immediately after Death,

Death, and of Soul and Body together at the Resurrection, then all those Circumstances of effectual Motive to Piety are collected in our Doctrine (*viz.*) the immediate Nearness of them in the Separate State, and the publick Appearance, the Universality, the Compleatness, the Sensibility and the Duration of them after the great Rising-day.

I might yet take Occasion from this Objection to give a further Reason why the Apostles more frequently draw their Motives of Hope and Fear from the Resurrection and the great Judgment, *i. e.* that even that Day of Recompence was generally then supposed to be *near at hand*, and so there was less need to insist upon the Joys and Sorrows of the Separate State.

As the Patriarchs and the Jews of old, after the *Messiah* was promised, were constantly expecting his *first Coming* almost in every Generation 'till he did appear, and many Modes of propheticall Expression in Scripture (which speak of Things long to come, as tho' they were present, or just at hand) gave them some Occasion for this Expectation, so the *Christians* of the first Age did generally expect the *second Coming* of *Christ* to Judgment, and the Resurrection of the Dead in that very Age wherein it was foretold. St. Paul gives us a Hint of

SECT. of it in 2 *Theſs.* ii. 1. 2. They ſuppoſed the
 IV. *Day of the Lord* was juſt appearing. And
 many Expreſſions of *Chriſt* concerning his
Return or *Coming again* after his *Departure*, ſeemed to repreſent his *Absence* as a
 Thing of no long Continuance. It is true, theſe Words of his may partly refer to his
 Coming to deſtroy *Jeruſalem*; and the Com-
 ing in of his Kingdom among the *Gentiles*,
 or his Coming by his Meſſenger of Death,
 yet they generally in their ſupreme and fi-
 nal Senſe point to his Coming to raiſe the
 Dead and judge the World: And from the
 Words of *Chriſt* alſo concerning *John*,
Chap. xxi. 22. *If I will that he tarry 'till*
I come. It is probable that the Apoſtles
 themſelves at firſt, as well as other Chriſtia-
 ans, might derive this Apprehenſion of his
 ſpeedy Coming.

It is certain that when *Chriſt* ſpeaks of
 his *Coming*, in general and promiſcuous and
 parabolical Terms, whether with regard
 to the Deſtruction of *Jeruſalem*, or the
 Judgment of the World, he ſaith, *Matth.*
xxiv. 34. *Verily I ſay unto you, This Genera-*
tion ſhall not paſs 'till all theſe things be ful-
filled. And the Apoſtles frequently told
 the World, the Coming of the Lord was
 near, *Phil.* iv. 5. *The Lord is at hand, Heb.*
x. 24. *Exhorting one another ſo much the*
more as you ſee the Day approaching. And
 that

that this is the Day of the Coming of Christ. Verse 37 assures us, For yet a little while be-
that shall come, will come, and will not carry.
Rings. 12. Now it is high Time to awake
out of Sleep. The Night is far spent, the
Day is at Hand. 1 Pet. iv. 5. To him who
is ready to judge the Quick and the Dead.
Ver. 7. The End of all Things is at Hand.
James v. 8, 9. The Coming of the Lord
draweth nigh. Behold the Judge standeth
at the Door. Rev. xxiii. 10. Seal not up the
Prophecy of this Book, for the Time is at
Hand. Verse 12. And behold I come quickly,
and my Reward is with me to give every
Man as his Work shall be: And the sacred
Volume inclosed with this Assurance, Ver.
20. Surely, I come quickly, and the Echo
and Expectation of the Apostle, or the
Church, Amen, even so come, Lord Jesus.
It is granted that in propheticall Expres-
sions, such as all these are, some Obscurity
is allowed: And it may be doubtful per-
haps whether some of them may refer to
Christ's Coming by the Destruction of Je-
rusalem, or his Coming to call particular
Persons away by his Messenger of Death,
or his Appearance to the last Judgment. It
is granted also it belongs to propheticall Lan-
guage to set things far distant as it were be-
fore our Eyes, and make them seem pre-
sent, or very near at Hand. But still these
Expressions

SECT. Expressions had plainly such an Influence on
 IVI primitive Christians, at that they imagined
 the Day of Resurrection and Judgment
 was very near: and since the propheticall
 Words of *Christ* and his Apostles seemed to
 carry this Appearance in them, and to keep
 the Church under some Uncertainty, it is
 no Wonder that the Apostles chiefly refer-
 red the Disciples of that Age to the Day of
 the Resurrection for Comfort under their
 Sufferings and Sorrows: And tho' they
 never asserted that *Christ* would come to
 raise the Dead, and judge the World in that
 Age, yet when they knew themselves that
 he would not come so soon, they might
 not think it necessary to give every Chris-
 tian, nor every Church, an immediate Ac-
 count of the more distant Time of this
 great Event, that the Uncertainty of it
 might keep them ever watchful: And
 even when St. Paul informs the *Thessalo-*
nians that the Day of the Lord was not so
 very near as they imagined it, 2 *Thess.* ii. 2.
 Yet he does not put it off beyond that
 Century by any expresse Language.

Thus we see there is very good Reason
 why the New Testament should derive its
 Motives of Terror and Comfort chiefly
 from the *Resurrection* and the *Day of*
Judgment; tho' it is not altogether silent of
 the *Separate State of Souls*, and their Hap-
 piness

piners or Misery commencing in some SECT.
Measure immediately after Death, which IV!
has been before proved by many Scriptures
cited for that Purpose.

Here let it be observed, that I am not
concerned in that Question, Whether hu-
man Souls, separated from their Bodies, have
any other corporeal Vehicle to which they
are united, or by which they act, during
the intermediate State between Death and
the Resurrection? All that I propose to
maintain here is, that that Period or Inter-
val is not a *State of Sleep*, i.e. utter Un-
consciousness and Unactivity: and whether
they be united to a Vehicle or no, I call
it still *the Separate State*, because it is a
State of the Soul's Separation from this
Body which is united to it in the present
Life.

And I venture to say, that I have
might keep them ever in the
even when I say, I am not
show that the Day of Resurrection was not so
very near as they imagined it, &c. &c. &c.
Yet he does not put it off beyond that
Century by any explicit Language.

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why the New Testament should derive its
Motives of Terror and Comfort chiefly
from the Resurrection and the Day of
Judgment, tho' it is not altogether silent of
the separate State of Souls, and their Hab-
itings.

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V.

SECT. VI.

More Objections answer'd.

SINCE this Book was written I have met with several other *Objections* against the Doctrine here maintain'd; and as I think they may all have a sufficient Answer given to them, and the Truth be defended against the Force of them, I thought it very proper to lead the Reader into a plain and easy Solution of them.

Object. VII. Is not Long Life represented often in Scripture, and especially in the Old Testament, as a Blessing to Man? and is not Death set before us as a Curse or Punishment? But how can either of these Representations be just or true, if Souls exist in a Separate State? Are they not then brought into a State of Liberty by Death, and freed from all the Inconveniences of this Flesh and Blood? By this means Death ceases to be a Punishment, and long Life to be a Blessing.

Ans. It is according as the Characters of Men are either Good or Bad, and according as good Men know more or less of a Separate State of Rewards or Punishments, so a long Life or early Death are to be esteem'd Blessings or Calamities in a greater or a less Degree.

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Long Life was represented as a Blessing to good Men, in as much as it gave them Opportunity to enjoy more of the Blessings of this Life, and to do more Service for God in the World: and especially since in ancient Times there was much Darkness upon this Doctrine of the future State, and many Good Men had not so clear a Knowledge of it. *Long Life* was also a Blessing to Wicked Men, because it kept them in a State wherein there were some Comforts, and with-held them for a Season from the Punishments of the Separate State.

Death was doubtless a Punishment and a Curse when it was first brought into human Nature by the Sin of *Adam*, as it cut off Mankind from the Blessings of this Life, and plunged him into a dark and unknown State: and if he were a wicked Man, it plunged him into certain Misery.

But since the Blessings of the future State of Happiness for good Men are more clearly revealed, *Long Life* is not so very great a Blessing, nor *Death* so great a Punishment to good Men; for *Death* is sanctified by the Covenant of Grace to be an Introduction of their Souls into the Separate State of Happiness, and the Curse is turn'd in some respect into a Blessing.

Object VIII. Was it not supposed to be a great Privilege to *Enoch* and *Elijah* when they

SECT. V. they were translated without dying? But what Advantage could it be to either of them to carry a Body with them to Heaven, if their Souls could act without it?

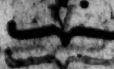
Answer. When *Enoch* and *Elijah* carried their Bodies to Heaven with them, it was certainly a sublime Honour, and a peculiar Privilege which they enjoy'd, to have so early an Happiness both in Flesh and Spirit conferr'd upon them, so many Ages before the rest of Mankind: For tho' the Soul can act without the Body, yet as a Body is part of the Compounded Nature of Man, our Happiness is not design'd to be compleat till the Soul and Body are united in a State of Perfection and Glory. And this Happiness was conferr'd early on those two Favourites of Heaven.

Object. IX. Was it not design'd as a Favour when Persons were raised from the Dead under the Old Testament or the New, by the Prophets, by Christ, and by his Apostles? But what Benefit could this be to them if they had Conscioufness and Enjoyment in the other World? Was it not rather an Injury to bring them back from a State of Happiness into such a miserable World as this?

Ans. 1. Since these Souls were designed to be soon restor'd to their Bodies, and the Persons were to be raised to a mortal Life again

SECT.

V.



went to dwell with him in the Heavenly State.

Obiect. X. If the Martyrs and Confessors were to be Partakers of the first Resurrection in Rev. xx. 4. &c. would not this be a Punishment instead of a Blessing, to be called from the immediate Presence of God and Christ, and Angels, to be reunited to Bodies on Earth, and dwell here again with Men? Therefore it seems more probable, that the Souls of these holy Martyrs had no such Separate Existence or Enjoyment of Happiness.

Ans. Perhaps neither that Text, nor any others in the Bible foretell the Resurrection of any number of Persons to an animal Earthly Life again in this World: perhaps that Prophecy means no more, than that the Cause of Christ and Religion, for which Men were martyred and beheld heretofore, shall rise again in this World, and the Professors of it in that Day shall be in flourishing Circumstances for a thousand Years, or a very long Season: so that in Prophetic Language, these Words do not signify the same individual Martyrs or Confessors, but their Successors in the same Faith and Practice.

On if there should be any Resurrection of good Men to an Animal Life in this World, foretold by the Prophets, and intended



created by the great and blessed God, I doubt not but they would be here so far separated from the wicked World, where Sin and Sorrow reign, that it would be a gradual slide to their Happiness beyond what they enjoy & before in the Separate State. To which Mr. Tho. Burn is often said to be a Compounded Creature of Soul and Body, yet in his Person he is represented as one Being: It is the Man that is born, that Dies, that dies, that sleeps or wakes, and that rises from the Dead. This is evident in many Places of Scripture, where these Things are spoken of; and it seems to be the Law of our Nature or Being, that we should always Act and Live in such a State as Souls united to Bodies, and never in a State of Separation.

To which there are several Scriptures which represent Man as one Being, viz. Soul and Body united, yet there are many other Scriptures which have been cited in the former Parts of this Essay, wherein the Souls and the Bodies of Men are represented as two very distinct Things: the one goes to the Grave at Death, and the other either into Abraham's Bosom, or to a Place of Torment; either to dwell with God, or to be present with Christ the Lord, and to become one of the Spirits of the just made perfect, or to go to their own Place as

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Judas did. Now that I have shewn Man is represented as one Being, though explained with great Ease, and I have shewn Man as made up of two distinct Substances, (scilicet) Body and Spirit united by one Personal Agent, as we have shewn before, that the several Terms where the Soul and Body are to flourish and plainly distinguished, as has been before presented, there is no possible Way of representing these Scriptures, but by supposing a Separation State of the Soul from the Body, in death, which makes it necessary that this Exposition should take Place.

Obj. XII. How comes Death to be called so often in Scripture a Sleep of the Soul wakes all the while? *Ans.* Why is the Rest of the Man every Night called Sleep, since the Soul wakes, as appear, by a thousand Dreams? But as a sleeping Man ceases to act in the Business or Affairs of this World, tho' the Soul be not dead or unthinking, so Death is called Sleep, because during that State Men are cut off from the Business of this World, tho' the Soul may think and act in another.

Obj. XIII. The Scripture speaks of the general Judgment of Mankind at the last great Day of the Resurrection, but it does not teach us the Doctrine of a particular

SECT. of Virtue, of Religion, or Ungodliness,
V. without any Formalities of standing before
 a Judgment Seat, or a solemn Sentence of
 Absolution or Condemnation: yet the very
 Entrance upon this State, whether it be of
 Peace or of Torment, must be supposed
 to signify, that the State of that Soul is
 adjudg'd or determin'd by the great Go-
 vernor of the World; and this is all that
 is necessarily meant by a particular *Judg-*
ment of each Soul at Death, whether it pass
 under the solemn Formalities of a *Judg-*
ment and a Tribunal or no.

Object. XIV. If the Saints can be happy
 without a Body, what need of a Resurrec-
 tion? Let the Body be as refined, as active,
 as powerful and glorious as it can be, still
 it must certainly be a Clog to the Soul;
 and this was the Objection that the *Gre-*
then Philosophers made to the Doctrine of
 the Resurrection, which the *Christians* pro-
 fess; for the Philosophers told them, this
 Resurrection which they called their *highest*
Reward, was really a *Punishment*.

Ans. The Force of this Objection has
 been quite taken away before, when it has
 been shewn that Man, being a Creature
 compounded of Body and Spirit, was de-
 signed for its highest Happiness and the

Perfection of its Nature in this State of SECT.
Union, and not in a State of Separation. V.
And here be observ'd, that when the Body
shall be raised from the Grave, it shall not
be such Flesh and Blood as we now wear,
but made of such Materials, as shall Clog
or Obstruct the Soul in any of its most
vigorous and divine Exercise; but it shall
be a *Spiritual Body*, 1 Cor. xv. 42. a Body
fitted to serve a holy and a glorify'd Spirit
in its Actions and its Injoyments, and to
render the Spirit capable of some further
Excellencies both of Action and Injoyment
than it is naturally capable of without a
Body. What sort of Qualities this new-
raised Body shall be endued with, in order
to increase the Excellency or the Happiness
of pious Souls, will be in a great Measure
a Mystery or a Secret till that blessed Morn-
ing appears.

Obj. XV. Is not our Immortality in
Scripture described as built upon the incor-
ruptible State of our new-raised Bodies,
1 Cor. xv. 53? *This Corruptible must put
on Incorruption, and this Mortal must put
on Immortality*: but the Doctrine of the
Immortality of the Soul is not particularly
found or taught in Scripture.

Ans. It is granted, that the Immortality
of the new-raised Body is built on that in-

SECT.

III.

corruptible sort of Materials of which it is to be formed, or which shall be mingled with it, as the incorruptible Qualities which shall be given to it by God himself. But the Soul is immortal, in it self, whether with or without a Body. And he that can read all those Verses of Scripture which have been before made use of in this Essay, wherein the Existence of the Spirit after the Death of the Body is so plainly expressed, and can not find the *Immutability of the Soul* in them, or the *Spirit's Capacity of Existence in a Separate State from the Body*, must be left to his own Sentiments to explain and verify the Expressions of Christ and his Apostles some other way, or he must acknowledge that those Expressions are somewhat uncandidous and dangerous, since it is evident they lead thousands and ten thousands of wise and sober Readers into this Sentiment of the Soul's Immortality. Whether the Soul in its own Nature be necessarily Immortal, is a Point of Philosophy, and not to be sought for directly in Scripture: But whether the Great God, the Governor of the World, has not appointed Souls to Exist in a Separate State of Happiness or Misery after the Bodies are dead, seems to me to be so plainly determined in many of the Scriptures, which have

DISCOURSES

ON THE

World to Come.

DISCOURSE I.

The End of Time.

Rev. x. 5, 6. *And the Angel which I saw stand upon the Sea; and upon the Earth, lifted up his hand to Heaven, and swore by him that liveth for ever and ever; That there should be Time no longer.*

DISC. **T**HIS is the Oath, and the solemn Sentence of a mighty Angel, who came down from Heaven, and by the Description of him in the first Verse, he seems to be the *Angel of God's presence*, in whom is the *Name of God*, even our Lord *Jesus Christ* himself, who pronounced and swore that *Time should be no longer*; for all Seasons and Times are now put into his Hand, together with the Book of his Father's Decrees. Rev. v. 7, 9. What special Age or Period of Time in this World the Prophecy refers to, may not be so easy to determine; but this is certain, that it may be happily applied to the Period of every Man's Life; for whensoever the Term of our Continu-

once in this World is finish'd, *our Time* DISC
 in the present Circumstances and Scenes I.
 that attend it *shall be no more*: we shall
 be swept off the Stage of this visible
 State into an unseen and eternal World:
Eternity comes upon us at once, and all that
 we enjoy, all that we do, and all that we
 suffer in *Time*, *shall be no longer*.

Let us stand still here, and consider in
 the *First* place what awful and important
 Thoughts are contain'd in this Sentence,
 what solemn Ideas should arise to the View
 of Mortal Creatures when it shall be pro-
 nounced concerning each of them, that
Time shall be no more.

1. *The Time of the recovery of our Nature*
from its sinful and wretched State shall be
no longer. We come into this World fallen
 Creatures, Children of Iniquity, and Heirs
 of Death; we have lost the *Image of God*
 who made us, and which our Nature in-
 joy'd in our first Parents; and instead of
 it we are changed into the *Image of the*
Devil, in the Lusts of the Mind, in Pride
 and Malice, in Self-sufficiency and Enmity
 to God, and we have put on also the
Image of the Brute in sinful Appetites and
 Sensualities, and in the Lusts of the Flesh:
 Nor can we ever be made truly happy till
 the *Image of the Blessed God* be restor'd
 upon us, till we are made holy as he is
 holy, till we have a divine Change put
 upon

DISC

1001
DISC.

I.

upon us, whereby we are created a-new, and reformed in Heart and Practice. And this Life is the only Time given us for this important Change. If this Life be finished before the Image of God be restored to us, this Image will never be restored; but we shall bear the Likeness of Devils for ever; and perhaps the Image of the Brute too, at the Resurrection of the Body, and be further off from God, and all that is holy, than ever we were here upon Earth.

On what infinite Importance is it then to be frequently awakening our selves at special Seasons and Periods of Life to inquire, whether this Image of God is begun to be renewed, whether we have this glorious Change wrought in us, whether our Desires and Delights are fixed upon Holy and Heavenly things instead of those Sensual and Earthly Objects, which draw away all our Souls from God and Heaven. Let it appear to us as a Matter of utmost Moment to seek after this Change; let us pursue it with unwearied Labours and Strivings with our own Hearts, and perpetual Importunities at the Throne of Grace, lest the Voice of him who swears that *there shall be Time no longer*, should seize us in some unexpected Moment, and lest he swear in his Wrath concerning us,

Let

Let him that is unbelly be unbelly still, and
 let him that is filthy be filthy still. **DISC.**
 When this sentence is pronounced **CHD**
 concerning us, the Sealers and the Means of
 restoring us to the Favour and Love of God
 shall be no longer. We are born Children of
 Wrath, as well as the Sons and Daughters
 of Iniquity. *Ephes. ii. 3.* We have lost the
 Original Favour of our Maker and are ban-
 nish'd from his Love and the superior Bless-
 ings of his Goodness: and yet, blessed be
 the Lord, that we are not at present for-
 ever banish'd beyond all Hope: This Time
 of Life is given us to seek the Recovery of
 the Love of God, by returning to him ac-
 cording to the Gospel of his Son: Now
 is Pardon and Peace: now is Grace and
 Salvation preach'd unto Men, to sinful
 wretched Men, who are at Enmity with
 God, and the Objects of his high Displea-
 sure: now the Voice of Mercy calls to us.
This is the accepted Time, this is the Day of
Salvation. 2 Cor. vi. 2. To-day if ye will
 hear his Voice, let not your Hearts be hard-
 ned to refuse it: Now the Fountain of the
 Blood of Christ is set open to wash our
 Souls from the Guilt of Sin: now all the
 Springs of his Mercy are broken up in the
 Ministrations of the Gospel: Now God
 is in Christ reconciling Sinners to himself,
 and he has sent us, his Ministers, to intreat
 you

DISC you in Christ's Blood. Be ye reconciled to God, and we beseech you in his Name. Confess not one Day or one Hour longer in your Enmity and Rebellion, but be ye reconciled to God your Creator, and accept of his offered Forgiveness and Grace. 2 Cor. v. 20.

The Moment is hastening upon us when this mighty Angel, who manages the Affairs of the Kingdom of Providence, shall utter concerning every unbelieving and impenitent Sinner, that the *Time of offer'd Mercy shall be no longer, the Time of Pardon and Grace and Repentation shall be no more*: and the Sound of this Merry reaches not to the Regions of the Dead: those who die before they are reconciled, they die under the Load of all their Sins, and must perish for ever, without the least Hope or Glimpse of reconciling or forgiving Grace. bñA

3. At the Term of this mortal Life, the *Time of Prayer and Repentance and Service for God or Man in this World shall be no longer*. Eccles. 9. 10. *There is no Work, nor Device, nor Knowledge, nor Wisdom, in the Grave whither thou goest, whither we are all hastening*. Let every sinful Creature therefore ask himself, have I never yet begun to pray? never begun to call upon the Mercy of the God that made me? never begun to repent of all my Crimes and Follies? nor begun in good earnest to do Service

The End of Truth.

CH. I

So late for God, or to honour him in any way? Doubtful Thought indeed! when it may be the last Hour we may be put off with Capacity and Opportunity to do it for ever! As soon as ever an impenitent Sinner has the Vail of Death drawn over him, all his Opportunities of this kind are forever cut off: he that has never repented, never pray'd; never honour'd his God, shall never be able to pray or repent, or do any thing for God or his Honour through all the Ages of his future Immortality: Nor is there any Promise made to returning or repenting Sinners in the other World, whilst we are tarrying. *As the Tree falls, when it is cut down, so it lies, and it must lie ever lie, pointing to the North or the South, to Hell or Heaven. Eccly. xi. 3.*

And indeed there is no true Prayer, no sincere Repentance can be exercised after this Life; for the Soul that has wasted away all its Time given for Repentance and Prayer in the Moment of Death left under everlasting Hardness of Heart, and whatsoever Enmity against God and Godliness was found in the Heart in this World, is increased in the World to come, when all manner of softening Means and Mercies are ever at an End. This leads me to the next Thought.

How wretched forever our State is at Death, the Day of Hope is ended, and

it

Confession and Pardon and Eternal Life. DISC.

He now invites you to return to God. II
with an Acknowledgment and Renunciation
of every Sin, and he offers to take you
by the Hand, and introduce you into his
Father's Presence with Comfort: This is a
Day of Hope for the vilest and most hate-
ful Criminals; but if you continue to re-
fuse, he will shortly swear in his Wrath,
you shall never enter into his Kingdom,
you shall never taste of the Provisions of
his Grace, you shall never be Partakers of
the Blessings purchased with his Blood.
Heb. iii. 18. *I swear in my Wrath, saith*
the Lord, they shall not enter into my Rest.

Oh the dreadful State of sinful Crea-
tures, who continue in such Obstinacy,
who waste away the Means of Grace and
the Seasons of Hope, Week after Week,
and Month after Month, 'till the Day of
Grace and Hope is for ever at an End with
them! Hopeless Creatures! under the
Power and the Plague of Sin, under the
Wrath and Curse of a God, under the
eternal Displeasure of Jesus, who was once
the Minister of his Father's Love, and
they must abide under all this Wretched-
ness through a long Eternity, and in the
Land of everlasting Despair. But I for-
bear that Theme at present, and proceed.

H 5.

DISE.

I. At the Moment of our Death the Time of our Preparation for the Hour of Judgment, and for the Insurance of Heaven and Happiness shall be no longer.

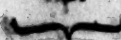
Miserable Creatures that are summon'd to die thus unprepar'd! This Life is the only Time to prepare for dying, to get ready to stand before the Judge of the whole Earth, and to secure our Title to the Heavenly Blessings. Let my Heart enquire, "Have I ever seriously began to prepare for a dying Hour, and to appear before the Judge of all? Have I ever concern'd my self in good earnest to secure an Interest in the Heavenly Inheritance, when this Earthly Tabernacle shall be dissolved? Have I ever made Interest for the Favour of God, and a Share of the Inheritance of the Saints, by Jesus the great Mediator, while he afforded Life and Time?"

Death is Daily and Hourly hastening upon us: Death is the King of Terror, and will fulfil all his Name to every Soul that is unprepar'd. 'Tis a Piece of Wisdom then for every one of us, since we must die, to search and feel whether Death has lost its Sting or no; whether it be taken away by the Blood of Christ? Is this Blood sprinkled on my Conscience by the humble Exercise of Faith on a dying Saviour? Are the Terrors of Death removed, and am I

I prepared to meet it by the sanctifying Influences of the blessed Spirit? Have I such an Interest in the Covenant of Grace as takes away the Sting of Death, as turns the Curse into a Blessing, and changes the dark Scenes of Death into the Commencement of a new and everlasting Life? This is that Preparation for dying for which our Time of Life was given us, and happy are those who are taught of God to make this Use of it.

Judgment is making Haste towards us; Months and Days of divine Patience are flying swift away, and the last great Day is just at Hand; then we must give an Account of all that has been done in the Body, whether it has been good or evil; and what a dismal and distressing Surprise will it be to have the Judge come upon us in a Blaze of Glory and Terror, while we have no good Account to give at his Demand! And yet this is the very End and Design of all our Time, which is lengthen'd out to us on this Side the Grave, and of all the Advantages that we have enjoy'd in this Life, that we may be ready to render up our Account with Joy, to the Judge of all the Earth.

Heaven is not ours by Birth and Inheritance, as Lands and Houses on Earth descend to us from our Earthly Parents. We

DISC. as well as they are by Nature unfit for Heaven and Children of Wrath; but we may
I.  be born again, we may be born of God, and become Heirs of the Heavenly Inheritance through *Jesus Christ*: We may be renew'd into the Temper and Spirit of Heaven; and this Life is the only Season that is given us for this important Change: Shall we let our Days and Years pass away one after another in long Succession, and continue the Children of Wrath still? Are we contented to go on this Year as the last without a Title to Heaven, without a divine Temper, and without any Preparation for the Business or the Blessedness of that happy World?

6. When this Life comes to an End, *the Time of all our Earthly Comforts and Amusements shall be no more.* We shall have none of these sensible Things around us to employ or entertain our Eyes or our Ears, to gratify our Appetites, to sooth our Passions, or to support our Spirits in Distress. All the infinite Variety of Cares, Labours and Joys, which surround us here, shall be no more: Life with all the busy Scenes and the pleasing Satisfaction of it dissolve and perish together: Have a Care then that you do not make any of them your chief Hope, for they are but the Things of Time, they are all short and dying Enjoyments.

Under

Under the various Calamities of this Life we find a Variety of sensible Reliefs, and our Thoughts and Souls are called away from their Sorrows by present Business, or diverted by present Pleasure; but all these Avocations and Amusements will forsake us at once when we drop this mortal Tabernacle; we must enter alone into the World of Spirits and live without them there.

DISC.

I.

Whatsoever Agonies or Terrors, or huge Distresses, we may meet with in that unknown Region, we shall have none of these sensible Enjoyments to soften and allay them; no Drop of Sweetness to mix with that bitter Cup, no Scenes of Gaiety and Merriment to relieve the Gloom of that utter Darkness, or to sooth the Anguish of that eternal Heart-ach. O, take heed, my Friends, that your Souls do not live too much on any of the Satisfactions of this Life, that your Affections be not set upon them in too high a Degree, that you make them not your Idols and your chief Good, lest you be left Helpless and Miserable under everlasting Disappointment, for they cannot follow you into the World of Souls; they are the Things of Time, and they have no Place in Eternity. Read what Caution the Apostle *Paul* gives us in our Converse with the dearest Comforts of

The End of TIME.

DISC. Life; 1 Cor. vii. 29. *The Time is short;*

I. *and let those who have the largest Affluence of temporal Blessings, who have the nearest and kindest Relatives, and the most endeared Friendships, be mortify'd to them, and be in some Sense as tho' they had them not, for ye cannot possess them long. St. Peter joins in the same sort of Advice, 1 Pet. iv. 7. The End of all Things is at hand, therefore be ye sober, be ye moderate in every Enjoyment on Earth, and prepare to part with them all when the Angel pronounces that Time shall be no longer: His Sentence puts an effectual Period to every Joy in this Life, and to every Hope that is not eternal.*

Thus we have taken a brief Survey of what are the solemn and awful Thoughts relating to such mortal Creatures in general, which are contained in this Voice or Sentence of the Angel, that Time shall be no longer.

In the Second Place let us proceed further and enquire a little *what are those Terrors which will attend Sinners, impenitent Sinners, at the End of Time.*

I. *A Dreadful Account must be given of all this lost and wasted Time. When the Judge shall ascend his Throne in the Air, and all the Sons and Daughters of Adam are brought before him, the grand Enquiry will be, What have you done with all the Time*

Time of Life in yonder World? " You DISC.
 " spent thirty or forty Years there, or per-
 " haps seventy or eighty, and I gave you
 " this Time with a thousand Opportunities
 " and Means of Grace and Salvation;
 " what have you done with them all?
 " How many Sabbaths did I afford you?
 " How many Sermons have ye heard?
 " How many Seasons did I give you for
 " Prayer, and Retirement, and Converse
 " with God and your own Souls? Did you
 " improve Time well? Did you pray? Did
 " you converse with your Souls and with
 " God? Or did you suffer Time to slide
 " away in a thousand Impertinences, and
 " neglect the One thing necessary?"

2. *A fruitless and bitter Mourning for the Waste and Abuse of Time* will be another Consequence of your Folly. Whatsoever Satisfaction you may take now in passing Time away merrily and without thinking, it must not pass away so for ever. If the Approaches of Death do not awaken you, yet Judgment will do it. Your Consciences will be worried with terrible Reflections on your foolish Conduct.

O could we but hear the Complaints of the Souls in Hell, what Multitudes of them would be found groaning out this dismal Note, "How hath my Time been lost in Vanity, and my Soul is now lost for ever

DISC. "in Distress:" How might I have ~~gone~~

I. among the Saints in Heaven, had I wisely improv'd the Time which was given me on Earth, given me on purpose to prepare for Death and Heaven? Then they will for ever curse themselves, and call themselves Eternal Fools, for hearkening to the Temptations of Flesh and Sense, which wasted their Time, and depriv'd them of Eternal Treasures.

3. Another of the Terrors which will seize upon impenitent Sinners at the End of Time will be *endless Despair of the Recovery of lost Time, and of those Blessings whose Hope is forever lost with it.* There are Blessings offer'd to sinful miserable Men in Time which will never be offer'd in Eternity, nor put within their Reach for ever. The Gospel hath no Calls, no Invitations, no Encouragements, no Promises for the Dead, who have lost and wasted their Time, and are perish'd without Hope. The Region of Sorrow, whither the Judge shall drive impenitent Sinners, is a dark and desolate Place, where Light and Hope can never come: but fruitless Repentance with Horrors and Agonies of Soul, and doleful Despair, reign through that World without one Gleam of Light or Hope, or one Moment of Intermision. Then will despairing Sinners gnaw their Tongues for Anguish of Heart, and curse themselves with
long

long Excretations, and curse their fellow-Sinners who assisted them to waste their Time, and to ruin their Souls. DISC I.

4. The last Terror I shall mention which will attend Sinners at the End of Time is an *Eternal suffering of all the painful and dismal Consequences of lost and wasted Time.* Not one Smile from the Face of God for ever, not one Glimpse of Love or Mercy in his Countenance, not one Word of Grace from Jesus Christ, who was once the chief Messenger of the Grace of God, not one favourable Regard from all the holy Saints and Angels; but the Fire and Brimstone burn without End, *and the Smoke of this their Torment will ascend for ever and ever before the Throne of God and the Lamb.*

Who knows how keen and bitter will be the Agonies of an awaken'd Conscience, and the Vengeance of a provoked God in that World of Misery? How will you cry out, "O what a Wretch have I been to renounce all the Advices of a compassionate Father, when he would have persuaded me to improve the Time of Youth and Health! Alas, I turn'd a deaf Ear to his Advice, and now Time is lost, and my Hopes of Mercy for ever perish'd. How have I treated with Ridicule, among my vain Companions, the compassionate and pious

DISC. " Pious Counsels of my aged Parents who
 I. " labour'd for my Salvation? How have I
 " scorn'd the tender Admonitions of a Mo-
 " ther, and wasted that Time in Sinning
 " and Sensuality which should have been
 " spent in Prayer and Devotion? And God
 " turns a deaf Ear to my Cries now, and
 " is regardless of all my Groanings." This
 sort of Anguish of Spirit with loud and cut-
 ting Complaints would destroy Life it self,
 and these inward Terrors would sting their
 Souls to Death, if there could be any such
 thing as dying there. Such Sighs and
 Sobs and bitter Agonies would break their
 Hearts and dissolve their Being, if the
 Heart could break, or the Being could be
 dissolv'd: But Immortality is their dread-
 ful Portion, Immortality of Sorrows to
 punish their wicked and wilful Abuse of
 Time and that Waste of the Means of Grace
 they were guilty of in their mortal State.

I proceed in the last Place to consider
 what *Reflections* may be made on this Dis-
 course, or what are some of the *profitable*
Lessons to be learnt from it.

Refl. 1. We may learn with great Evi-
 dence the *inestimable Worth and Value of*
Time, and particularly to those who are not
prepar'd for Eternity. Every Hour you
 live is an Hour longer given you to prepare
 for dying, and to save a Soul. If you
 were

were but apprized of the Worth of your own Souls, you would better know the Worth of Days and Hours, and of every passing Moment, for they are given to secure your immortal Interest, and save a Soul from everlasting Misery. And you would be Zealous and Importunate in the Prayer of Moses, the Man of God, upon a Meditation of the Shortness of Life. Ps. *xc.* 12. *So teach us to number our Days, as we apply our Hearts to Wisdom, i. e. So teach us to consider how few and uncertain our Days are, that we may be truly wise in preparing for the End of them.*

It is a Matter of vast Importance to be ever ready for the End of Time, ready to hear this awful Sentence confirm'd with the Oath of the glorious Angel, that *Time shall be no longer.* The Terrors or the Comforts of a dying Bed depend upon it: the Solemn and decisive Voice of Judgment depends upon it: the Joys and the Sorrows of a long Eternity depend upon it: Go now, careless Sinner, and in the View of such things as these, go and trifle away Time as you have done before; Time, that invaluable Treasure: Go and venture the Loss of your Souls, and the Hopes of Heaven and your Eternal Happiness, in wasting away the Remnant Hours or Moments of Life: But remember the awful Voice of
the

DISC. the Angel is hastening toward you, and
I the Sound is just breaking in upon you,
 that *Time shall be no longer.*

Ref. II. *A due Sense of Time hastening to its Period will furnish us with perpetual new Occasions of holy Meditation.*

Do I observe the declining Day and the setting Sun sinking into Darknes? so declines the Day of Life, the Hours of Labour, and the Season of Grace: O may I finish my appointed Work with Honour e'er the Light is fled! may I improve the shining Hours of Grace e'er the Shadows of the Evening overtake me, and my Time of Working is no more!

Do I see the Moon gliding along thro' Midnight, and fulfilling her Stages in the dusky Sky? This Planet also is measuring out my Life, and bringing the Number of my Months to their End. May I be prepar'd to take Leave of the Sun and Moon, and bid Adieu to these visible Heavens, and all the twinkling Glories of them! These are all but the Measurers of my Time, and hasten me on towards Eternity.

Am I walking in a Garden and stand still to observe the slow Motion of the Shadow upon a Dial there? It passes over the Hour-lines with an imperceptible Progress, yet it will touch the last Line of Day-light shortly: So my Hours and my

Moments move onward with a silent Pace; but they will arrive with Certainty at the last Limit, how heedless soever I am of their Motion, and how thoughtless soever I may be of the Improvement of Time, or of the End of it. DISC.
I.

Does a new Year commence, and the first Morning of it dawn upon me? Let me remember that the last Year was finish'd, and gone over my Head, in order to make way for the Entrance of the present: I have one Year the less to travel through this World, and to fulfil the various Services of a travelling State: May my Diligence in Duty be doubled since the Number of my appointed Years is diminish'd.

Do I find a new Birth-day in my Survey of the Calendar, the Day wherein I enter'd upon the Stage of Mortality, and was born into this World of Sins, Frailties and Sorrows, in order to my Probation for a better State? Blessed Lord, how much have I spent already of this mortal Life, this Season of my Probation, and how little am I prepared for that happier World? how unready for my dying Moment? I am hastening hourly to the End of the Life of Man which began at my Nativity; am I yet born of God? Have I begun the Life of a Saint? Am I prepared for that awful Day which shall determine the Num-

DISC. Number of my Months on Earth? And I
 I. fit to be born into the World of Spirits
 through the Strait Gate of Death? Am
 I renewed in all the Powers of my Nature,
 and made meet to enter into that unseen
 World, where there shall be no more of
 these Revolutions of Days and Years, but
 one Eternal Day fills up all the Space with
 divine Pleasure, or one Eternal Night with
 long and deplorable Distress and Dark-
 ness?

When I see a Friend expiring, or the
 Corpse of my Neighbour convey'd to the
 Grave, Alas! their Months and Minutes
 are all determined, and the Seasons of their
 Trial are finish'd for ever; they are gone
 to their Eternal Home, and the Estate of
 their Souls is fixed unchangeably: The
 Angel that has sworn their *Time shall be*
no longer, has concluded their Hopes, or
 has finish'd their Fears, and according to
 the Rules of righteous Judgment, has de-
 cided their Misery or Happiness for a long
 Immortality. Take this Warning, O my
 Soul, and think of thy own Removal.

Are we standing in the Church-Yard,
 paying the last Honours to the Relicks of
 our Friends? what a Number of Hillocks
 of Death appear all round us! what are
 the Tomb-stones but Memorials of the
 Inhabitants of that Town, to inform us

The End of TIME.

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of the Period of all their Lives, and to DISC.
point out the Day when it was said to each I
of them *your Time shall be no longer.* O

may I readily learn this important Lesson,
that my Turn is hastening too; such a
little Hillock shall shortly arise for me
on some unknown Spot of Ground; it shall
cover this Flesh and these Bones of mine
in Darkness, and shall hide them from the
Light of the Sun, and from the Sight of
Man, till the Heavens be no more.

Perhaps some kind surviving Friend
may engrave my Name with the Number
of my Days upon a plain Funeral Stone,
without Ornament, and below Eavy:
There shall my Tomb stand among the
rest as a fresh Monument of the Frailty
of Nature and the End of Time. 'Tis
possible some friendly Foot may now and
then visit the Place of my Repose, and
some tender Eye may bedew the Cold
Memorial with a Tear: One or another of
my old Acquaintance may possibly attend
there to learn the Silent Lecture of Mor-
tality from my Grave-Stone which my Lips
are now preaching aloud to the World:
and if Love and Sorrow should reach so far,
perhaps while his Soul is melting in his Eye-
Lids and his Voice scarce finds an Utter-
ance, he will point with his Finger and
show his Companion the Month and the
Day

DIST. Day of my Decease. O that solemn, that

I awful Day, which shall finish my appointed Time on Earth, and put a full Period to all the Designs of my Heart, and all the Labours of my Tongue and Pen! I think, O my Soul, that while Friends or Strangers are engaged on that Spot, and reading the Day of thy Departure hence, thou wilt be fixed under a decisive and unchangeable Sentence, rejoicing in the Rewards of Time well-improved, or suffering the long Sorrows which shall attend the Abuse of it, in an unknown World of Happiness or Misery.

Reflect. III. We may learn from this Discourse the *stupid Folly and Madness of those who are terribly afraid of the End of Time whensoever they think of it, and yet they know not what to do with their Time as it runs off daily and hourly.* They find their Souls unready for Death, and yet they live from Year to Year without any further Preparation for dying: they waste away their Hours of Leisure in meer trifling, they lose their Seasons of Grace, their Means and Opportunities of Salvation in a thoughtless and shameful Manner, as tho' they had no Business to employ them in; they live as tho' they had nothing to do with all their Time but to eat and drink, and be easy and merry. From the rising
to

to the Setting-sun you find them still in DISC
Pursuit of Impertinencies ; they waste I
God's sacred Time as well as their own, 
either in a lazy, indolent, and careless
Humour, or in following after Vanity, Sin
and Madnefs, while the End of Time is
hastening upon them.

What Multitudes are there of the Race
of *Adam*, both in higher and in lower Ranks
who are ever complaining they want
Leisure ; and when they have a Release
from Business for one Day or one Hour,
they hardly know what to do with that
idle Day, or how to lay out one of the
Hours of it, for any valuable Purpose ?
Those in higher Station and richer Cir-
cumstances have most of their Time at
their own Command and Disposal ; but
by their actual Disposal of it you plainly
see they know not what it is good for, nor
what use to make of it ; they are quite at
a Loss how to get rid of this tedious Thing
called *Time*, which lies daily as a Burthen
on their Hands. Indeed, if their Head
ach, or their Face grow pale, and a Phy-
sician feel their Pulse or look wishfully on
their Countenance ; and especially if he
should shake his Head, or tell them his
Fears, that they will not hold out long,
what Surprise of Soul, what Agonies and
Terrors seize them on a sudden, for Fear of
the

DISC. the End of Time? for they are conscious
 I. how unfit they are for Eternity: Yet
 when the Pain vanishes, and they feel
 Health again, they are as much at a Loss
 as ever, what to do with the Remnant of
 Life.

O the painful and unhappy Ignorance
 of the Sons and Daughters of Men, that
 are sent hither on a Trial for Eternity and
 yet know not how to pass away Time!
 They know not how to wear out Life and
 get soon enough to the End of the Day:
*they doze their Hours away, or saunter from
 Place to Place, without any Design or
 Meaning: they enquire of every one they
 meet, what they shall do to kill Time, (as
 the French Phrase is) because they cannot
 spend it fast enough; they are perpetually
 calling in the Assistance of others to laugh
 or sport, or trifle with them, and to help
 them off with this dead Weight of Time,
 while at the same Moment, if you do but
 mention the End of Time they are dread-
 fully afraid of coming near it. What
 Folly and Distraction is this? what sottish
 Inconsistency is found in the Heart and
 Practice of sinful Men, Eccles. ix. 3. The
 Heart of the Sons of Men is full of Evil,
 Madness is in their Heart while they live,
 and after that they go down to the Dead.*

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I.

O that these Loiterers would once consider that Time loiters not ; Days and Hours, Months and Years loiter not ; each of them flies away with swiftest Wing, as fast as Succession admits of, and bears them onward to the Goal of Eternity. If they delay and linger among Toys and Shadows, Time knows no Delay ; and they will one Day learn by bitter Experience what substantial, important, and eternal Blessings, they have lost by their criminal and shameful Waste of Time. The Apostle *Peter* assures them, *2 Pet. ii. 3.* Tho they slumber and sleep in a Lethargy of Sin, so that you cannot awaken them, yet *their Judgment lingereth not, and their Damnation slumbereth not.* The awful Moment is hastening upon them which shall teach them terribly the true Value of Time ; then they would give all the golden Pleasures, and the Riches and the Grandeur of this World, to purchase one short Day more or one Hour of Time, wherein they might repent and return to God, and get within the reach of Hope and Salvation : But Time and Salvation and Hope are all vanish'd and fled and gone out of their Reach for ever.

Ref. IV. Learn from such Meditations as these *the rich Mercy of God and the Grace of our Lord Jesus Christ in giving us so*
I 2 long

DISC. *long a Warning before he swears* that Time shall be no more. Every Stroke of Sickness is a Warning-Piece that Life is coming to its Period: Every Death amongst our Friends and Acquaintance, is another tender and painful Admonition that our Death also is at hand: the End of every Week and every Dawning Sabbath, is another Warning; every Sermon we hear of the *Shortness of Time* and the *Uncertainty of Life*, is a fresh Intimation, that the great Angel will shortly pronounce a Period upon all our Time. How inexcusable shall we be if we turn the deaf Ear to all these Warnings? St. Peter advises us to *count the Long-suffering of the Lord for Salvation*, 2 Pet. iii. 15. and to secure our eternal Safety, and our Escape from Hell during the Season of his lengthen'd Grace.

Alas! how long has *Jesus* and his Mercy, and his Gospel, waited on you, before you began to think of the Things of your everlasting Peace? And if you are now solemnly awaken'd, yet how long has he waited on you with fresh Admonitions, and with special Providences, with Mercies and Judgments, with Promises and Invitations of Grace, with Threatenings and Words of Terror, and with the Whispers and Advices of his own Spirit, since you began to see your Danger? And after all have

The End of Time.

have you yet sincerely repented of Sin? have you yet received the offer'd Grace? have you given up your selves to the Lord and laid hold of his Salvation? 2 Cor. vi. 2.

This is the accepted Time, this is the Day of Salvation; to-day if you will hear his Voice harden not your Hearts. Heb. iii. 7.

8. &c. 'Tis never said through all the Bible, that to-morrow is the Day of Grace, or to-morrow is the Time of Acceptance: 'tis the present Hour only that is offer'd. Every Day and every Hour is a Mercy of unknown Importance to sinful Men: 'Tis a Mercy, O Sinners, that you awaked not this Morning in Hell, and that you were not fixed without Remedy beyond the Reach of Hope and Mercy.

Reflect. V. Learn from this Discourse what a very useful Practice it would be to set our selves often before hand as at the End of Time, to imagine ourselves just under the Sound of the Voice of this mighty Angel, or at the Tribunal of Christ, and to call our Souls to a solemn Account in what Manner we have pass'd away all our Leisure-time hitherto: I mean, all that Time which hath not been laid out in the Necessities of the natural Life for its Support, and its needful Refreshment, or in the due and proper Employments of the Civil Life: Both these are allow'd and requir'd by the

DISC. God of Nature, and the God of Providence

I. who governs the World; but what hast thou done, O Man; O Woman, what hast thou done with all the Hours of Leisure, which might have been laid out on far better Employments, and to far nobler Purposes! Give me leave to enter into Particulars a little, for Generals do but seldom convince the Mind, or awaken the Conscience, or affect the Heart.

1. Have you not *slumber'd or squander'd* away too much Time *without any useful Purpose or Design* at all? How many are there, that when they have Morning Hours on their Hands, can pass them off on their Beds, and lose and forget Time in *a little more Sleep, and a little more Slumber*; a few Impertinences with Breakfast and Dressing, wear out the Morning without God. And how many Afternoon and Evening Hours are worn away in such sauntering Idleness as I have described, that when the Night comes they cannot review one half Hours useful Work, from the Dawn of the Morning to the Hour of Rest. Time is gone and vanish'd, and as they knew not what to do with it while it was present, so now 'tis past, they know not what they have done with it: They keep no Account of it, and are never prepared to come to a Reckoning: But will the

Great Judge of all take this for an Answer DISC.
to such a solemn Enquiry?

2. Have you never laid out much more Time than was needful in *Recreations and Pleasures of Sense*? Recreations are not unlawful, so far as they are necessary and proper to relieve the fatigue of the Spirits, when they are tired with Business or Labour, and to prepare for new Labours and new Businesses; but have we not follow'd Sports without Measure and without due Limitation? Hath not some of that very Time been spent in them which should have been laid out in preparing for Death and Eternity, and in seeking things of far higher Importance?

3. Have you not wasted too much time in your *frequent Clubs* and what you call *Good Company*, and in *places of publick resort*. Hath not the Tavern or the Coffee-house or the Ale-house, seen and known you from hour to hour for a whole Evening, and that sometimes before the Trade or Labours of the day should have been ended? And when your Bible and your Closet, or the Devotion of your Family, have sometimes called upon your Conscience, have you not turn'd the deaf Ear to them all?

4. Have not *useless and impertinent Visits* been made to no good purpose, or been

DISC. prolong'd beyond all Necessity or Improve-

I. ment? When your Conversation runs low

even to the dregs, and both you and your Friends have been at a loss what to say next, and knew not how to fill up the time, yet the Visit must go on and Time must be wasted. Sometimes the Wind and the Weather and twenty Insignificancies, or (what is much worse) Scandal of Persons or Families have come into your Relief, that there might not be too long a Silence; but not one word of God or Goodness could find room to enter in and relieve the dull Hour. Is none of this time ever to be accounted for? And will it sound well in the Ears of the great Judge, "We ran to these sorry Topicks, these Slandrous and Backbiting Stories, because we could not tell what to talk of, and we knew not how to spend our Time."

5. Have you not been guilty of frequent and even perpetual Delays or Neglects of your proper necessary Business in the Civil Life, or in the Solemn Duties of Religion, by busying yourselves in some other needless thing under this Pretence, 'Tis time enough yet?

Have you learnt that important and eternal Rule of Prudence, *Never delay till to-morrow what may be done to-day; never put off till the next Hour what may be*

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be done in this? Have you not often experienced your own Disappointment and Folly by these Delays? And yet have you ever so repented as to learn to mend them? Solomon tells us, Eccles. iii. 1. *There is a Time for every purpose and every Work under the Sun*: a proper and agreeable Time for every lawful work of Nature and Life; and 'tis the Business and Care of a Wise Man to do proper work in proper time; but when we have let slip the proper Season, how often have we been utterly disappointed? Have we not sustain'd great Inconveniencies? and sometimes it hath so happen'd that we could never do that Work or Business at all, because another proper Season for it hath never offer'd: Time hath been no more. Felix put off his Discourse with Paul about the Faith of Christ and Righteousness and Judgment to come to a more convenient time, which probably never came. Acts. xxiv. 25. And the Word of God teaches us, that if we neglect our Salvation in the present day of Grace, the Angel in my Text is ready to swear, that *Time shall be no longer*.

Here permit me to put in a short Word to those who have lost much time already. O my Friends, Begin now to do what you lie to regain it by double diligence in the Matters of your Salvation, lest the
Voice

DISC. *Voice of the Arch-Angel* should finish your
L Time of trial, and call you to Judgment
 before you are prepar'd.

What Time lies before you for this double
 Improvement God only knows: the Rem-
 nant of the Measure of your days are
 with him, and every Evening the Num-
 ber is diminish'd: Let not the Rising Sun
 upbraid you with continued Negligence.
 Remember your former Abuses of Hours
 and Months and Years, in Folly and Sin,
 or at best in Vanity and Trifling: let these
 thoughts of your past conduct lie with
 such an effectual weight on your Hearts as
 to keep you ever vigorous in present Duty.
 Since you have been so lazy and loitering
 in your Christian Race in time past, take
 larger Steps daily, and stretch all the pow-
 ers of your Souls to hasten towards the
 Crown and the Prize. Harken to the
 Voice of God in his word with stronger
 Attention and Zeal to Profit: pray to a
 long-suffering God with double Fervency;
 cry aloud and give him no rest, till your
 Sinful Soul is changed into Penitence and
 renew'd to Holiness, till you have some
 good Evidences of your sincere Love to
 God and unfeigned Faith in his Son *Jesus*.
 Never be satisfied till you are come to a
 well grounded Hope through Grace, that
 God is your Friend, your reconciled Fa-
 ther,

ther, that when Days and Months are no more you may enter into the Region of Everlasting Light and Peace.

But I proceed to the last general Remark. *Learn the Unspeakable Happiness of those who have improv'd Time well, and who wait for the End of Time with Christian Hope.* They are not afraid, or at least they need not be afraid of the Sentence nor the Oath of this mighty Angel, when he lifts up his hand to Heaven and swears with a loud Voice, *there shall be Time no more.*

O Blessed Creatures, who have so happily improved the Time of Life and Day of Grace, as to obtain the Restoration of the Image of God in some degree on their Souls, and to recover the Favour of God through the Gospel of *Christ*, for which End Time was bestow'd upon them: They have reviewed their follies with shame in the Land of Hope; they have Mourn'd and Repented of Sin e're the Season of Repentance was past, and are become new Creatures, and their Lips and their Lives declare the Divine Change. They have made preparation for Death, for which purpose Life and Time were given. Happy Souls indeed, who have so valued time, as not to let it run off in Trifles, but have obtain'd Treasures more valuable than that Time which is gone, even the Riches of the Covenant

DISC. Covenant of Grace and the Hopes of an eternal Inheritance in Glory.

I Happy such Souls indeed when Time is no more with them! Their Happiness begins when the Duration of their Mortal Life is finish'd. Let us survey this their Happiness in a few particulars.

The Time of their *Darknesses and Difficulties* is no longer: the Time of painful Ignorance and Error is come to an End; you shall wander no more in Mistake and Folly; you shall behold all Things in the Light of God, and see him Face to Face, who is the original Beauty and the Eternal Truth. You shall see him without Vails and Shadows, without the Reflecting Glass of his Word and Ordinances, which at best give us but a faint Glimpse of him, either in his Nature or Wisdom, his Power or Goodness. You shall see him in himself and in his Son *Jesus*, the brightest and fairest Image of the Father, and *shall know him as you are known*, 1 Cor. xiii. 10, 12.

There is no more Time for *Temptation and Danger*: When once you are got beyond the limits of this visible World, and all the inticing Objects of Flesh and Sense, there shall be no more hazard of your Salvation, no more doubting and distressing Fears about your Interest in your Fathers Love, or in the Salvation of his beloved Son.

There

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There is no more Time nor Place for *Sin* **DPSC**
to inhabit in you : the Lease of its Habit-
tation in your mortal Body must end, when
the Body it self falls into the Dust; you
shall feel no more of its powerful and de-
fil-ling Operations either in Heart or Life for
ever.

The Time of *Conflict with your spi-
ritual Adversaries* is no longer. There is
no more Warfare betwixt the Flesh and
Spirit, no more Combat with the World
and the Devil, who by a thousand Ways
have attempted to deceive you and to bear
you off from your heavenly Hope. Your
Warfare is accomplish'd, your Victory is
compleat, you are made Overcomers thro
him that has loved you. Death is the last
Enemy to be overcome; the Sting of it is
already taken away, and you have now
finish'd the Conquest, and are assured of the
Crown. 1 Cor. xv. 56, 57.

The Time of your *Distance and Absence
from God* is no more : the Time of Cold-
ness and Indifference and the fearful Dan-
ger of Backslidings is no more : you shall
be made as *Pillars in the Temple of your
God*, and shall go no more out : he shall love
you like a God, and kindle the Flames of
your love to so intense a Degree as is only
known to Angels and to the Spirits of the
just made perfect.

There

DESC There is no more Time for you to be vexed with the Society of sinful ~~Conversers~~ your Spirit within you shall be no more ruffled and disquieted with the teasing Conversation of the wicked, nor shall you be interrupted in your holy and heavenly Exercises by any of the Enemies of God and his Grace.

The Time of your painful Labours and Sufferings is no more, Rev. xiv. 13. *Blessed are the Dead that die in the Lord, for they rest from all their Labours that carry Toil or Fatigue with them: there shall be no more Complaints nor Groans, no Sorrow or Crying; the Springs of Grief are for ever dried up, neither shall there be any more Pain in the Flesh or the Spirit. God shall wipe away all Tears from your Eyes, and Death shall be no more, Rev. xxi. 4.*

It is finish'd, said our blessed Lord on the Cross: *It is finish'd*, may every one of his Followers say at the Hour of Death and at the End of Time: my Sins and Follies, my Distresses and my Sufferings are finished for ever, and the mighty Angel swears to it that the Time of these Evils is no longer: They are vanish'd and shall never return. O happy Souls, who have been so wise to count the short and uncertain Number of your Days on Earth, as to make an early Provision for a Removal to Heaven. Blest are

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DISC
I

are you above all the Powers of present
Thought and Language. Days and Months
and Years; and all these short and painful
Periods of Time, shall be swallowed up in a
long and blissful Eternity; the Stream of
Time which has run between the Banks
of this mortal Life, and bore you along
amidst many dangerous Rocks of Tempe-
tation, Fear and Sorrow shall launch you
out into the Ocean of Pleasures which
have no Period; those Felicities must be
everlasting, for Duration has no Limit there,
Time with all its Measures *shall be no more.*
Amen.

DISC
I

DISCOURSE II

The Watchful Christian dying in
Peace.

Occasioned by the Decease of Mrs.
SARAH ABNEY, Daughter of the
late Sir THOMAS ABNEY, Knt.
&c. Preached April 2, 1732.

Dedicated to the Lady ABNEY,
Mother of the Deceased, and to
Mrs. MARY and Mrs. ELIZA-
BETH ABNEY, her two surviving
Sisters.

Madam,

IF Sorrow could be diminished in Pro-
portion to the Multitude of those who
share in them, the Spring of your
Tears would have been drawn almost dry,
and the Tide of Grief have sunk low by be-
ing divided into a thousand Streams. But

though

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though this cannot afford perfect Relief to Your Ladyship, yet it must be some Consolation to have been blest with a Daughter, whose Removal from our World could give Occasion for so general a Mourning.

I confess, Madam, the Wound which was made by such a smarting Stroke, is not to be healed in a Day or two, Reason permits some Risings of the softer and kinder Passions in such a Season; it shews at least that our Hearts are not Marble, and reveals the tender Ingredients that are moulded up in our Frame; nor does Religion permit us to be insensible when a God afflicts, though he doth it with the Hand of a Father and a Friend. Nature and Love are full of these Sensibilities, and incline You to miss her Presence in every Place where she was wont to attend You, and where You rejoiced in her, as one of Your dearest Blessings. She is taken away indeed from mortal Sight, and to follow her Remains to the Grave, and to dwell there, gives but a dark and melancholy View 'till the great Rising-Day. Faith may ken the distant Prospect, and exult in the Sight of that glorious Futurity; yet I think there is also a nearer Relief, MADAM,

K

to

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to Your Servant. By the Virtues which
 shone in her Life, You may trace the Ascent
 of her Spirit to the World of Immortality and
 Joy. Could your LADYSHIP keep the Eye
 of your Soul directed thither, you would find
 it an effectual Balm for a Heart that bleeds
 at the painful Remembrance of her Death.
 What could your LADYSHIP have asked
 as a higher Favour of Heaven, than to
 have borne and trained up a Child for that
 glorious Inheritance, and to have her secu-
 red of the Possession beyond all possible Fear
 or Danger of losing it.

THIS, MADAM, is Your own dearest
 Hope for Yourself, and You are hastening on
 toward that blessed Society as fast as Days
 and Hours give Leave. When Your Thoughts
 descend to this lower World again, there are
 two living Comforts near You of the same
 kind with what you have lost: May Your
 LADYSHIP rejoice in them yet many Years,
 and they in You! And when Jesus, who
 hath the Keys of Death and the invisible
 State; shall appoint the Hour for Your
 Ascent to Heaven, may You leave them to
 rejoice in them as long as they live.

MADAM

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dedicated to bless the World with fair Examples
of Virtue and Piety among Men, and a long
Train of Services for the Interest of their
Redeemer.

IF I were to say any thing, **YOUNG
LADIES**, to You in particular, it should
be in the Language of our Saviour and his
beloved Apostle, Hold fast what You have
till the Lord comes, that none may deprive
You of Your Crown. Take heed to Your-
selves, that You lose not the Things which
You have wrought, but that Ye receive a
full Reward. Go on and persevere as You
have begun in the Path of true Religion and
Happiness: And in this Age of Infidelity
and degenerate Life be Ye daily more esta-
blished in the Christian Faith and Practice,
in Opposition to the Smiles and Frowns and
every Snare of a vain delusive World. Let
this one Thought set a double Guard upon
You, that while Your Elder Sister was with
You, it was something easier to resist every
Temptation, when she had pronounced the
firm Refusal: Her Steadiness was a Guard
which You have now lost, but You have an

K 2

Almighty

THE DEDICATION.

*Almighty God in Covenant on Your Side, and
the Grace of our Lord Jesus is sufficient
for You.*

*TO his Care, my LADY, I commend
Yourself and your whole Family, with Affec-
tionate Petitions, and am,*

MADAM,

Your LADYSHIP's most Obliged,

And Faithful Servant,

DISC

II

London, April 12,

1792.

I. WATTS.

*The watchful CHRISTIAN dying in
Peace.*

Funeral Sermon, &c.

IT is an awful Providence which DISC.
hath lately removed from among II.
us a young Person well known to
most of you, whose agreeable Temper
and Conduct had gain'd the Esteem of
all her Acquaintance, whose Constitu-
tion of Body, together with the Fur-
niture of her Mind and Circumstances
in the World, concurred to promise many
future Years of Life and Usefulness. But

DISC. all that is born of the Race of Man is
 II. frail and mortal, and all that is done by
 the Hand of God is wise and holy. We
 mourn, and we submit in Silence. Yet
 the Providence hath a Voice in it, and the
 Friends of the Deceased are very solicitous
 that such an unexpected and instructive
 Appearance of Death might be religiously
 improv'd to the Benefit of the living.
 For this End I am desir'd to entertain you
 at present with some Meditations on those
 Words of our Saviour, which you read in

LUKE XII. 37.

*Blessed are those Servants whom the Lord
 when he cometh, shall find watching.*

VARIOUS and well-chosen are those
 Parables, whereby our Saviour gave
 Warning to his Disciples, that when he was
 departed from this World they should ever
 be upon their Guard, and always in a Rea-
 dinels to receive him at his Return; be-
 cause he would come on a sudden and in
such an Hour as they thought not, to demand
 an Account of their Behaviour, and to
 distribute his Recompences according to
 their Works. There are two of these
 Parables in this Chapter: But to enter into
 a Detail of all the particular Metaphors
 which

which relate to this one whence I have borrowed my Text, would be too tedious here, and would spend too much of the present Hour. Without any longer Preface therefore, I shall apply myself to improve the Words to our spiritual Profit in the following Method.

DISC.

II.

I. I shall enquire what is meant by the *Coming of Christ* in the Text, and how it may be properly applied to our present Purpose or the *Hour of Death*.

II. I shall consider what is imply'd in the *Watchfulness* which our Saviour recommends.

III. I shall propose some Considerations which will discover the *Blessedness of the watchful Soul* in a dying Hour.

IV. I shall add some *Practical Remarks*.

First, Let us enquire what is meant by the *Coming of Christ* in my Text.

The *Coming of Christ* in some of these Parables, may have Reference to his speedy Appearance in the Course of his Providence in that very Age, to Judge and Punish the *Jewish Nation*, to destroy their City and put an End to their Church and State, for

DISC, their many heinous Iniquities, and the most provoking Crime of rejecting and crucifying the Son of God. But these Words in their Supreme and most important Sense always point to the glorious appearance of Christ at the last Day, when he shall come to shut up all the Scenes of this frail Life, to put an End to the present World, to finish all the Works of this mortal State, and to decide and determine the eternal States of all Mankind by the general Judgment.

Yet Christ comes to each of us in the Hour of Death also, for he hath the Keys of Death and of Hell, or of the invisible World, Rev. ii. 18. It is he who appoints the very Moment when the Soul shall be dismiss'd from this Flesh; he opens the Doors of the Grave for the dying Body, and he is Lord of the World of Spirits, and lets in new Inhabitants every Minute into those unseen Regions of immortal Sorrow or immortal Peace.

And as Christ may be said to come to us by the Message or Summons of Death, so the many solemn Writings and Commands of Watchfulness which attend these Parables of Christ have been usually and with good Reason applied to the Hour of Death also, for when the Lord comes to shut up the Scene of each of our Lives, our Works are then finished,

finished; our last Day is come, and the World Dissolved, **DISC.**
 hath made an End with us, **III.**

It is to be observed also that there is a further Parallel between the Day of the general Judgment and that of our own Death. The one will as certainly come as the other, but the Time when Christ will come in either of these Senses, is unknown to us and uncertain. And it is this which renders the Duty of perpetual Watchfulness so necessary to all Men. The Parable assures us that our Lord will certainly come, but whether at the second or third Watch, whether at Midnight or at Cock-crowing, or near the Morning, this is all Uncertainty; yet whensoever he comes, he expects we should have our lights kindled like Servants fit for Business, and our Lamps burning to attend him at the Door, and that we be ready to receive him, as soon as he knocks.

Were the appointed Hour of Judgment or of Death made known to us for Months or Years before-hand, we should be ready to think constant Watchfulness a very needless thing. Mankind would persuade themselves to indulge their foolish and sinful Slumbers, and only take Care to rub their Eyes a little and bestir themselves an Hour or two before this awful Event. But 'tis the Suddenness and Uncertainty of the Coming of Christ to all Mankind, for either of these

DESC. these Purposes, that extends the Charge of
II. Watchfulness to all Men as well as to the
 Apostles, *Mark xiii. 37.* and that calls up
 on us aloud to keep our Souls ever awake,
lest (as our Lord there expresses it) lest,
coming suddenly he should find us sleeping.
 And remember this, that if we are unpre-
 pared to meet the Lord at Death we can
 never be ready when he comes to Judg-
 ment: Peace and Blessedness attend the
 watchful Christian whensoever his Lord
 cometh. *Blessed is that Servant, whom,*
when his Lord comes, he shall find watching.
 This leads me to the second General Head.

Secondly, What is implied in Watchful-
ness.

Answ. In general it is proposed to *sleeping,*
 as I have already hinted, in *Mark xiii. 35,*
36. And in the Language of Scripture as
 well as in common Speech, *Sleep* and *Slum-*
bering denote an Unpreparedness to receive
 whatever comes, for this is the Case with
 those who are asleep: On the other Hand,
Watchfulness is a Preparation and Readiness
 for every Event, and so it is express'd in
 some of these Parables, *ver. 40. Be ye*
therefore ready. But to enter into a few
 Particulars,

I. There

10 There is a Sleep of Death. Psal. xiii. DISC
3. Spiritual Death as well as Natural is II
sometimes called a Sleep. Such is the Case
of a Soul dead in Trespasses and Sins, Eph.
v. 14. Compared with ii. 1. Awake thou
that sleepest, and arise from the Dead, and
Christ shall give thee Light.

Watchfulness therefore implies Life, a
Principle of spiritual Life in the Soul.
Surely those who are dead in Sins are not
prepared to receive their Lord: He is a
perfect Stranger to them, they know him
not; they love him not, they obey him
not; and a terrible Stranger he will be, if
he comes upon them before they are awake.
But those who are awaken'd by Divine
Grace into a spiritual Life, have seen some-
thing of the Glory of God in the Face of
Jesus Christ, they are acquainted with their
Lord, they love him, and have some De-
gree of Preparation to meet their Saviour
when he summons them to leave this
World. This is therefore a Matter of
highest Consequence that we awake from
a State of Sin and Death, that we be made
alive to God, begin the Christian Life and
set upon Religion in good Earnest accord-
ing to the Rules of the Gospel before Christ
calls us away. 'Tis only this Divine Life
begun in us that can secure us from eternal
Death; though even Christians may be
found

DISE found slumbering in other Respects, and

II expose themselves to painful Evils if that Hour surprize them at unawares.

2. There is a *Sleep of Indolence and Thoughtlessness*. When a Man is insensible of his own Circumstances and too careless of the Things which most concern him, we say, *The Man is asleep*. Such a Sleep seems to be upon the Church of *Israel*. *Isai. xxix. 10. a Spirit of deep Sleep*, when the Law which contain'd the great Things of God and their Salvation was to them as a *sealed Book*, they read it not, their Eyes were closed, their spiritual Senses were bound up. Many a Christian who hath been raised from a Death in Sin has been seized with this criminal Slumber, and has had the Image of Death come again upon him: He has grown too careless and unconcerned about his most important and eternal Affairs; and in this Temper he hardly knows what his State is toward God, nor keeps up a lively Sense or Notice of divine and eternal Things upon his Spirit.

Watchfulness in Opposition to this *Sleep*, implies a holy Solitude and Diligence to know our own spiritual State; a Consciousness of what we are; a keeping all the spiritual Senses in proper Exercise, and maintaining a lively Perception of Divine Things,

Things. It implies an acute, painful Sense of indwelling Sin, and the Irregular Propensities of the Heart, and delightful Relish of heavenly Objects, frequent Thoughts of Death and Eternity, constant waiting for those awful Events, with a quick Apprehension and Resentment of all things that help or hinder the spiritual Life. This is the Character of a wakeful Christian, and such an one as is ready to receive his returning Lord.

3. There is a *Sleep of Security and foolish Peace*, when a Person is not apprehensive of imminent Danger, and is much unguarded against it. Such was the Sleep of *Joseph* in the Storm, of *Samson* on the Lap of *Dulilah* when the *Philistines* were upon him, and of the Disciples when *Judas* and the Band of Soldiers were just ready to seize their Master. This is the Case of many a lumbering Christian; he is not upon his Guard against his inward Lusts and Passions, nor against those outward Temptations and Perils to which he is continually exposed while he dwells in Flesh and Blood.

Watchfulness in this Respect is when a Christian hath his Eyes open, and turns them round on every Side to foresee approaching Evil and prevent it, when he is prepared for every Assault of every Adversary,

DISC. I say, whether Sin or the World, whether
 III. Death or the Devil; he hath his spiritual
 Armour girt upon him and is ready for the
 Combat. He is every Hour guarding
 against the Powers of the Flesh and watch-
 ing against its Allurements and Attachments,
 lest he be defiled thereby and unfit to meet
 his returning Lord: He is daily loosening
 his Heart from all sensual Attachments,
 and weaning himself from the World and
 Creatures, because he knows he must
 quickly take his long Farewel, and part
 with them all at the Call and Appointment
 of his great Master. He is like a Centinel
 upon his Watch-tower, ever awake be-
 cause Dangers stand thick around him.

4. There is a *Sleep of Stupidity and Inactivity*,
 Prov. xix. 15. *Slothfulness cast into a deep
 Sleep. A little more Sleep, a little more
 Slumber, saith the lazy Christian, who
 turns upon his Bed, as the Door upon its
 Hinges, and makes no Progress or Advance
 in his Way to Heaven. We are sleepy
 Christians when we do little for God or
 our own Souls in Comparison of the vast
 Work and important Varieties of Duty
 that lie upon us! When our Zeal is cold,
 and our Efforts of Service slight and feeble.
 When the Light of Grace shines so dim
 and the Spark of Holiness is so cover'd with
 Ashes, that it is hard to say whether it burn*

or

or no. As in natural Things so in spiritual, DISC.
 it is a difficult Matter sometimes to distin- II.
 guish between a dead Man and a lethargick
 Sleeper.

Watchfulness in Opposition to this Slum-
 ber is a lively and vigorous Exercise of
 every Grace, and a diligent Attendance on
 every Duty, both toward God and Man, a
 constant Converse with Heaven by daily
 Devotion, an active Zeal for God in the
 World, a steady Faith in the Promises, a
 joyful Hope of heavenly Blessedness, a
 longing Expectation of the returning Sa-
 viour, which makes the Soul stretch out
 the Wings of Desire and Joy, as tho' it
 were going forth to meet him. (This is
 the Meaning of the Apostle Peter's Ex-
 pression, 2 Pet. iii. 12. *Looking for, and
 hastening to the Coming of the Day of God.*

Put all these Things together now, and
 they make up the Character of a *watchful
 Christian*: He is awake from the Sleep of
 Death, and made spiritually alive; he hath
 the Work of vital Religion begun in his
 Heart.

He is awake from the Sleep of *Thought-
 lessness and Indolence*, he is solicitous to
 know his own State and hath good Hope
 through Grace, he lives in the View of
 heavenly Things, and keeps his Eye open
 to future and eternal Glories.

mid

He

Disce. He is awake from the Sleep of *Security*,
II. he is upon his Guard against every Danger,
 and ready to receive every Alarm.

He is awake from the Sleep of *Slothfulness*, and is active in the Pursuit of the Glory of his God, and his own eternal Interest, and still *pressing toward the Mark, to obtain the Prize*. This is the Soul that is ready to meet a returning Saviour, and to receive his Lord when he comes, either at the Hour of Death, or to the general Judgment.

Thirdly, Let me propose some special Considerations which discover the *Blessedness of the watchful Christian at the Hour of Death*.

1. Consid. That Moment dispossesses us of every Enjoyment of Flesh and Blood, and divides us from the Commerce of this visible World, but the *wakeful Christian is happy, for he is ready to be thus divided and dispossessed*. Death breaks the Band at once between us and all the sensible Things round about us, by dissolving the Frame of this Body which had united us to them; and the watchful Saint is content to have that Bond broken, these Unions dissolved. His Heart and Soul are not torn away from the dear Delights of this mortal State with that Pain, Anguish and Horror that attends the Sinner, when Death summons him

him off the Stage, and divides him from his fleshly Idols. The Christian hath been untying his Heart by Degrees from the dearest Delights of Sense, and disengaging it from all that is not immortal: With holy Pleasure he can bid farewell to Sun, Moon and Stars, and to all Things which their Light can shew him, for he is going to a World where the Sun of Righteousness ever shines in unclouded Glory, and discovers such Sight as are infinitely superior to all that the Eyes of Flesh can behold: He can part with Friends and Kindred with a composed Spirit, for he is going to meet better Friends and diviner Kindred, as we shall shew immediately: He can leave his dying Flesh behind him and commit it to the Dust in joyful Hope of the great Rising-day, and he hath a better Mansion at present provided for him on high in his Father's House, while he lives far separate from all Earthly Dwellings, 2 Cor. v. 1. *We know that if this earthly House of our Tabernacle be dissolved we have a Building of God, not made with Hands, eternal in the Heavens.*

2. *Consid.* The Moment of Death finishes our State of Trial, and fixes us unchangeably in the State of Sin or Holiness, in which we are then found, and *blessed is the watchful Christian, for he is prepared to*

L

have

DISC. *have his Trial thus ended, and his State thus fixed, and made unchangeable. As the Tree falls, so it lies, Eccles. xi. 10. whether to the North or the South: As the Soul parts from the Body so it remains, whether fitted for Heaven or Hell. It is therefore a Matter of the last Importance to be prepar'd and ready for such an eternal Sentence and unchangeable Determination. Were any of us to be surprized some Moment this Day, and forced to continue all our Lives in that very Posture of Body in which we are then found, should we not be awake, and keep ourselves in the most natural and easy Gestures all that Day, lest we be seized at once and fixed in some distorted, painful, and uneasy Situation all our Months and Years to come? Or if we were to be bound down to one single Thought or Passion all the Remnant of our Life in which we were found in any uncertain Minute in this Hour, should we not watch with utmost Care, and guard against every displeasing Thought, and every fretful and vexing Passion, lest it should be fixed upon us 'till we die?*

Now this is the Case at Death: The Almighty Voice of God then pronounces, He that is unclean and unholy, must for ever be unholy and unclean; but he that is righteous let him be righteous still, and he that

that is holy, shall be for ever holy. Rev. xxii. 11. I will not precisely determine that this is the Sense of that Text; yet since the Apostle speaks there concerning the Coming of *Christ*, it may be very applicable to the present Case. Now how dreadful soever this Thought is to a guilty sinful Creature, 'tis no Terror to a watchful Christian: He is ready to have these Words pronounced from Heaven; for they will establish him in eternal Holiness and eternal Peace: He hath endeavoured to secure to himself an Interest in the Love of God through the Faith and Love of *Jesus* the blessed Mediator, and at Death he is fixed for ever in their Love. He hath loved God in Time, and in this visible World, and there is nothing in all the unseen Worlds, nothing through all the Ages of Eternity shall ever separate him from the Love of God in Christ *Jesus*. The Moment of Death hath fixed him for ever a holy and beloved Soul; beyond the Power of Creatures to change his Temper or his State. This is the Blessedness of the watchful Christian.

3. *Confid.* Death sets us in a more immediate and sensible Manner in the Presence of God, a glorious and holy God, God the Judge of all; and *blessed is the watchful Christian, for he is willing to stand before*

DISC. *this God, to be brought into his Presence :*

II. This is what he hath longed and prayed for, to be for ever with God. It is the Blessedness that he hath sought with incessant Labours and Tears, with holy Diligence and daily Devotion, and blessed is the *Pure in Heart* who hath watched against the Pollutions of the World, *for he shall see God*, Matth. v. 8.

It is certain that when the *Soul* departs from the Body *it returns to God who gave it*, Eccles. xii. 7. And probably to God as a Judge too, *Heb. ix. 27. After Death Judgment*. There is some sort of Determination of the State of each single Person at Death before the great and general Judgment-Day, because that Day is appointed rather for the publick Vindication of the Equity of God in his Distribution of Rewards and Punishments, and is particularly put into the Hands of our Lord *Jesus* : Now since the separate Soul returns to God who gave it, it is of vast Importance that we be then prepared to come before him.

Some of us here would be mightily afraid of appearing before a Prince, or a great and honourable Person, in an Undress ; but for our Souls in a naked State, or in a Garment of sinful Pollution to be surprized by the Great and Holy God,

to

to be set on a sudden in his Presence, what Terror is contain'd in this Thought! Now the watchful Christian bath this Blessings, that he is washed from his Defilements in the Blood of the Lamb, he is clothed with the Robe of Righteousness and the Garments of Salvation, Isa. lxi. 10. He is prepared to appear before a God of infinite Holiness without Terror, for he is made like him, he bears his Image, he appears as one of his Children, and he is not afraid to see his Father.

However some Commentators may confine and impoverish the Sense of David in the End of the seventeenth Psalm, yet I am persuaded the Spirit of God in him design'd to express his Faith and Joy, either at the Hour of Death, or in the Morning of the Resurrection, *I shall behold thy Face in Righteousness, I shall be satisfied when I awake with thy Likeness*: When the Psalmist had described what were the Satisfactions of the Men of this World in Death, ver. 14. (*viz.*) that they had fill'd their Houses with Children and leave their Substance or Riches to them, he then declares what was his Support and Hope in his dying Hour: *As for me*, saith he, I have other Views, I am not afraid, O my God, to appear before thee in the other World, for *I shall see thy Face*, not as a Criminal, but as a Person

DISC. Person approved and accepted, and righteous
 II. in thy Sight: I shall awake from this
 World of Dreams and Shadows into thy
 compleat Image and perfect Holiness; or
 I shall awake from the Dust of Death and
 shall be fully satisfied, and rejoice to find
 myself made so like my God, and to dwell
 for ever in his Presence.

4. *Confid.* It is the Lord Jesus Christ that
 lets the Soul out of the Body, for he hath
 the Keys of Death, and of the unseen World,
 and Blessed is the watchful Christian who
 waits for the Coming of his Lord, for he can
 meet him gladly when fulfilling this Part of
 his glorious Office. He shall be introduced
 by him into the Presence of God his Fa-
 ther, and shall receive most condescending
 Instances of Mercy from Christ himself.
 See the Text. Luke xii. 36, 37. Be ye
 yourselves like Men that wait for the Lord,
 that when he cometh and knocketh ye may open
 to him immediately. Blessed are those Servants
 whom the Lord when he cometh shall find
 watching: Verily I say to you, he shall gird
 himself and make them sit down to Meat, and
 come forth and serve them. He shall con-
 descend as it were even below the Office of
 a Steward, he shall bring out the Heavenly
 Provisions of his Father's House and make
 them sit down in his Kingdom, and give
 them Divine Refreshments after their La-
 bours;

hours, he shall feed them as a Shepherd, shall lead them to living Fountains of Waters, and afford them his Presence for ever.

DISC.

II

The watchful Christian is bless'd indeed when he shall be absent from the Body, and be at once present with the Lord, 2 Cor. v. 8.

The Lord Jesus, whom he hath seen by Faith in his Gospel, whose Voice he hath heard in his Word and obey'd it, Jesus whom he hath touched, and tasted in the appointed Emblems of his Supper on Earth, in whom he hath believed through the Word of Grace, and whom he hath loved before he saw him, shall now receive him into his Presence, and the Disciple shall rejoice for ever to meet his Lord with Joy unspeakable and full of Glory.

5. *Confid.* At the Hour of Death we are sent at once into an invisible World; we shall find ourselves in the midst of holy or of unclean Spirits; borne away at once into an unknown Region and into the midst of unknown Inhabitants, the Nations of the saved, or the Crouds of damned Souls; and blessed is the watchful Christian, for he is ready to enter into the unseen Regions; He knows he shall not be plac'd among those whose Company and whose Character he never loved here on Earth; his Soul shall not be gather'd with Sinners; nor his Dwelling be with the Workers of Iniquity, but

DISC. with the *Saints, the Excellent in the Earth,*
II. *in whom was all his Delight.* Every one
 when dismiss'd from the Prison of this
 Body must go as the Apostles did, when
 released from the Prison at *Jerusalem*, must
 go to their own Company, *Acts iv. 23.* *Judas*
the Traitor went to his own Place, Acts i.
25. And the watchful Christian will be
 disposed among *Spirits of the Just made*
perfect, he will find himself in that blessed
 Society at his Dismissal from *Flesh and*
Blood. Read and see what a glorious So-
 ciety it is, *Heb. xii. 22, 23.* *To the innum-*
erable Company of Angels, the general As-
sembly and Church of the First-born who are
written in Heaven, to God the Judge of all,
and to the Spirits of just Men made perfect,
and Jesus the Mediator of the new Covenant.
 The Apostle says, *we are come to them al-*
ready, that is, by the Covenant of Grace
 as administered under the Gospel, we are
 brought into a blessed Union with them in
 Spirit and in Temper even in this Life; we
 are Members of the same Body, we are
 united to the same Head, and made Parts
 of the same Household, tho' we are not yet
 brought home: But at Death we are
 actually present with them, and dwell and
 converse among them with holy Familiarity,
 as Citizens of the same heavenly *Jerusalem*,
 as Parts of the same sacred Family and at
 home,

home, as Children of the same God and in DISC.
their Father's House. The watchful Chri- II.
stian is at once carried into the midst of
the blessed World by ministering Angels,
the World where *Abraham, Isaac, and*
Jacob dwell, and made a speedy Partaker
of their Blessedness, *Luke xvi. 22.*

6. *Confid.* Death brings with it a most
amazing and inconceivable Change of all
our present Circumstances and Thoughts,
our Actions and Pursuits, our Sensations
and Injoyments, I mean, all those that re-
late to this Life only, such as Eating,
Drinking, Buying, Selling, &c. it dislodges
us from these Bodies, and thereby finishes
all those Affections, Concerns and Labours
which belong to the Body, and sends us
into another sort of World whose Affairs
and Concerns are such only as belong to
Spirits, whether sinful or holy: A most
delightful or a most dreadful Change! A
World of unknown Sorrows or unknown
Happiness! *Luke xxiii. 43. This Day shalt*
thou be with me in Paradise. Luke xvi. 22.
The rich Man died, and in Hell he lift up his
Eyes. And indeed the Change is so vast,
that comparatively speaking we know not
what Sorrow or Happiness is till this Day
comes. Now it is a very foolish and dan-
gerous Thing at best to pass into such an
extreme Change of States, infinitely worse
or

DISC. or infinitely better, while we are asleep and at all Uncertainties: What if it should be the miserable State, and we should awake in Hell? But *the watchful Christian* is blessed, for he is ready for this amazing Change. He hath long lived upon it by Faith and Hope, though he knows not so well what the particular Injoyments of Heaven are; and he is well satisfied that he is prepared for that happy World by God himself. 2 Cor. v. 5. *He that hath wrought us for the self-same Thing is God*: He is well pleased to have his Faith changed into Sight, and his Hope into Fruition: He hath been long pain'd and burthen'd in this sinful World with the vain Trifles, the poor low Cares and Amusements of it; the Sins, and Sorrows, and Temptations that surround him in it, give him continual Disquietudes, and he hath been training up in the School of *Christ* by Devotion and good Works for those higher Services of Heaven. Since he can trust the Promises of the Gospel, and has had some small Foretaste of these Pleasures, he knows that the Actions and Employments, the Business and Joys of the upper World are incomparably superior to any Thing here on Earth, and free from all the uneasy and defiling Circumstances of this Life. He is awake to receive this Change: He
rejoices

rejoices in his Removal from World to **DISC.**
World: His vital and active Powers are **III.**
ready for the Business of Paradise, and he
opens his Heart to take in the Joy.

7. *Confid.* Death makes its Approaches
suddenly and seizes us in such a Manner,
as to give no Room for Prayers or Repen-
tance, Then the Blessedness of the watchful
Soul appears, that if he is carried out of
the World and Time in such a surprizing
Way, he is safe for Eternity.

Sometimes the Messenger of Death stops
all our Thoughts and Actions at once by a
lethargick Stroke, or confounds them all
by the delirious Rovings of a Fever; the
Light of Reason is eclipsed and darken'd,
the Powers of the Mind are all obstructed,
or the Languishings of Nature have so en-
feebled them, that either we cannot exer-
cise them to any spiritual Purposes, or we
are forbid to do it for Fear of Counter-
working the Physician, increasing the Ma-
lady and hastening our Death. Thus we
are not capable of making any new Pre-
paration for the important Work of dying;
we can make use of none of the Means of
Grace, nor do any thing more to secure an
Interest in the Love of God, the Salvation
of Christ, and the Blessings of Heaven.

This is a very dismal Thought indeed.
But the watchful Christian hath this Blef-
sedness,

DISC. sedness, that he is fit to receive the Sentence of Death in any Form; nor Lethargies, nor Deliriums, nor Languors of Nature can destroy the Seed of Grace and Religion in the Heart, which were sown there in the Days of Health; nor can any of the formidable Attendants of Death cancel his former Transactions with God and *Christ* about his immortal Concerns. That great and momentous Work was done before Death appear'd, or any of its Attendants. He was not so unwise as to leave Matters of infinite Importance at that dreadful Hazard: He is not now to begin to seek after a lost God, nor to begin his Repentance for past Sins: He is not now a Stranger at the Throne of Grace, nor beginning to learn to pray: He is not now commencing his Acquaintance with *Jesus Christ* his Saviour in the midst of a Tumult and Hurry of Thoughts and Fears, nor are the Works of Faith and Love and Holiness to be now begun. Dreadful Work indeed, and infinitely hazardous! To begin to be convinced of Sin on the Borders of Death, and to make our first Inquiries after God and Heaven upon the very Brink of Hell! To begin to ask for Pardon when we can live in Sin no longer; to cry out, *Jesus, save me*, when the Waves of the Wrath of God are breaking in upon

upon the drowning Soul ! Hopeless Con-
 dition and extreme Wretchedness ! To have
 all the hard Work of Conversion to go
 through under the Sinkings of feeble Na-
 ture, and to begin the Exercises of Virtue
 and Godliness under the wild Disorders of
 Reason ! What a Madness is it to leave our
 infinite Concerns at such a horrible Uncer-
 tainty !

DISC.
 II.

But these are not thy Circumstances, O
 wakeful Christian ; nor was this the Case
 of our young departed Friend, though her
 Distemper soon discomposed her reasoning
 Powers, and gave her very little Oppor-
 tunity to make a present Preparation for dy-
 ing. But she had heard the Voice of *Christ*
 in his Gospel betimes, and awoke to Right-
 eousness at his Call, that she might be al-
 ways ready for his Summons in Death.
 Religion was her early Care, a Fear to
 offend God possess'd and govern'd her
 Thoughts and Actions from her Child-
 hood, and heavenly things were her youth-
 ful Choice. She had appear'd for some
 Years in the publick Profession of Chris-
 tianity, and maintain'd the Practice of
 Godliness in the Church and the World ;
 but it began much more early in Secret.
 Her beloved Closet and her retiring Hours
 were silent Witnesses of her daily Converse
 with God and her Saviour : There she de-
 voted

DISC voted her Soul to her Creator betimes, according to the Incouragements and Rules of the Gospel of *Christ*, and there she found Peace and Salvation. It was there she made a conscientious Recollection of the Sermons she heard in publick from her tender Years, and left behind her these Fruits of her Memory and her Pen to attest what Improvements she gain'd in Knowledge by the Ministrations of the Word; and her Cabinet has now discovered to us another Set of Memoirs wherein she continually observed what Advances she might make in real Piety by those weekly Seasons of Grace.

It was under these Influences she maintained a most dutiful and affectionate Behaviour to her honoured Parents, and with filial Fondness mingled with Esteem, Submission and Reverence, paid her constant Regards to the Lady her Mother in her Widow'd Estate. It was by the united Principles of Grace and Nature, she lived with her younger Sisters in uncommon Harmony and Friendship, as though one Heart and Soul animated them all. It was under these Influences she ever stood upon her Guard amongst all the innocent Freedoms of Life, and though she did not immure herself in the Walls of a Mother's House, but indulged a just Curiosity to learn

learn some of the Forms of the World, the Magnificence of Courts and the Grandours of Life, yet she knew how far to appear among them, and when to retire. Nor did she forbid herself all the polite Diversions of Youth agreeable to her Rank; nor did Reason or Religion, or her superior Relatives forbid her; yet she was still awake to secure all that belongs to Honour and Virtue, nor did she use to venture to the utmost Bounds of what Sobriety and Religion might allow. Danger of Guilt stands near the extreme Limits of Innocence.

Shall I let this Paper inform the World with what friendly Decency she treated her young Companions and Acquaintance, how far from indulging the modish Liberties of Scandal on the Absent, how much she hated those scornful and derisive Airs which Persons on higher Ground too often assume toward those who are seated in the inferior Ranks of Life? Is it proper I should say how much her Behaviour won upon the Esteem of all that knew her, though I could appeal to the general Sorrow at her Death to confirm the Truth of it? But who can forbear on this Occasion to take Notice how far she acquired that lovely Character in her narrow and private Sphere, which seems almost to have been derived

DISC. derived to her by Inheritance from her
 II. honoured Father deceased, who had the
 ~~~~~ Tears of his Country long dropping upon  
 his Tomb, and whose Memory yet lives  
 in a Thousand Hearts?

Such a Conversation and such a Character made up of Piety and Virtue were prepared for the Attacks of a Fever with malignant and mortal Symptoms. Slow and unsuspected were the Advances of the Disease, till the Powers of Reason began to falter and retire, till the Heralds of Death had made their Appearance and spread on her Bosom their purple Ensigns. When these Disorders began her lucid Intervals were longer, and while she thought no Person was near, she could address herself to God, and say, How often she had given herself to him; she hoped she had done it sincerely, and found Acceptance with him, and trusted that she was not deceived. The Gleams of Reason that broke in between the Clouds gave her Light enough to discern her own Evidences of Piety, and refresh her Hope. Then she repeated some of the last Verses of the 139th Psalm in Metre, (*viz.*)

*Lord, search my Soul, try ev'ry Thought;  
 Tho' my own Heart accuse me not  
 Of walking in a false Disguise,  
 I beg the Trial of thine Eyes.*

*Doth*

*dying in Peace.*

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DISC.

H.

*Doth secret Mischief lurk within?*

*Do I indulge some unknown Sin?*

*O turn my Feet whene'er I stray,*

*And lead me in thy perfect Way.*

She was frequent and importunate in her Requests for the Psalm-book, that she might read that Psalm, or at least have it read to her throughout; and it was with some Difficulty we persuaded her to be composed in Silence; thus sincerely willing was she that God might search and try her Heart, still hoping well concerning her spiritual State, yet still solicitous about the Assurance of her own Sincerity in her former Transactions with Heaven.

The next Day among the Rovings of her Thoughts she rehearsed all those Verses of the 17th Psalm, which are paraphrased in the same Book, with very little faltering in a Line or two:

*Lord I am thine; but thou wilt prove  
My Faith, my Patience, and my Love, &c.*

The Traces of her Thoughts under this Confusion of animal Nature retain'd something in them divine and heavenly.

O blessed Situation of Soul when we stand prepared for Death though it come with the formidable Retinue of a disorder'd

M

Brain

**DISC.** Brain and clouded Reason! It would be too long at present to represent to you the *sad Consequences of being found asleep when Christ comes to call us away from this World*, I shall therefore only make these three *Reflections*.

Reflect. 1. *None can begin too early to awake to Righteousness and prepare for the Call of Christ, since no one is too young to be sent for by his Messenger of Death.* I do not here speak of the State of Infancy, when Persons can hardly be said to be in a personal State of Trial: But when I say, *None can awake too early to mind the Things of Religion*, I mean, after Reason begins its proper Exercise, and this appears sometimes in early Childhood. All our Life in this World compared with Heaven is a Sort of Night and Season of Darkness; and if our Lord summon us away *in the first Watch of the Night*, in the midst of Youth and Vigour, and the pleasing Allurements of Flesh and Sense, we are in a deplorable State if we are found sleeping, and hurried away from Earth into the invisible World in the Midst of our foolish Dreams of golden Vanity. Dreadful indeed, to have a young thoughtless Creature carried off the Stage sleeping and dead in Trespasses and Sins! Let those that are drunk with Wine fall asleep upon the Top of a Mast in the  
Middle



o Middle of the Sea, where the Winds and DISC:  
the Waves are tossing and roaring all around II.  
them; let a mad Man who has lost his  
Reason lie down to sleep upon the Edge of  
a Precipice where a Pit of Fire and Brim-  
stone is burning beneath him and ready to  
receive his Fall; but let not young Sinners  
whose rational Powers are in Exceise, and  
whose Life is every Moment a mere Un-  
certainty, venture to go on in their dan-  
gerous Slumbers; while the Wrath of a  
God and eternal Misery attend them if  
they die before they are awake.

It is granted that no Power beneath that  
which is divine, can effectually quicken a  
dead Soul and awaken it into a divine Life.  
It is the Work of God to quicken the Dead,  
Rom. iv. 17. Eph. ii. 5. It is the Son of  
God who is the *Light and Life of the World*,  
John i. 9. To whom the Father hath  
given this quickening Power, John vi. 26.  
He calls Sinners to awaken them from  
their dead Sleep, Eph. v. 14. And they  
live by him as he lives by the Father, John  
vi. 57. He awakens dead Souls to Life by  
the same living Spirit which shall quicken  
their mortal Bodies, and raise them from  
the Grave, Rom. viii. 9, 11, 13. 2 Cor.  
iii. 3. which Spirit he hath received from  
the Father, John iii. 34. And on this  
Account we are to seek the vital Influences

DISC. of this Grace from Heaven by constant

II. and importunate Prayer. Yet in my Text

as well as in other Scriptures *awaking out of Sleep and watching unto Righteousness* is represented as our Duty, and we are to exert all our natural Powers with holy Fervency for this End, while our daily Petitions draw down from Heaven the promised Aids of Grace. Our Diligence in Duty and our Dependence on the Divine Power and Mercy are happily and effectually joined in the Command of our Saviour on this very Occasion in one of his Parables, *Mark xiii. 33. Watch and pray, for ye know not when the Time is that the Lord will come.* And again, *Chap. xiv. 38. Watch and pray that ye enter not into Temptation.* Trust not in your own Strength and Sufficiency for the glorious Change to be wrought in your sinful Hearts, and yet neglect not your own Labours and restless Endeavours under a Pretence that it is God's Work and not yours. *Awake thou that sleepest and arise from the Dead and Christ shall give thee Light.*

Nor should frail dying Creatures in their youngest Years delay this Work one Day nor one Hour, since the Consequences of being found asleep when *Christ* calls are terrible indeed. We are beset with Mortality

lity all around us; the Seeds of Disease **DISC.**  
and Dissolution are working within us from **II.**  
our very Birth and Cradle ever since Sin  
enter'd into our Natures; and we should  
ever be in a Readiness to remove hence  
since we are never secure from the Sum-  
mons of Heaven, the Stroke of Death  
and the Demands of the Grave.

There was a lovely Boy the Son of the  
*Sbunamite*, who was given to his Mother  
in a miraculous Way, and when he was in  
the Field among the Reapers, he cried out,  
*My Head, my Head*; he was carried Home  
immediately, and in a few Hours died in  
his Mother's Bosom, 2 *Kings* iv. 18. Who  
would have imagin'd that Head-ach should  
have been Death, and that in so short a  
Time too? This is almost the Case which  
we lament at present; the Head-ach was  
sent but a few Days before, nor was the  
Pain very intense, nor the Appearance  
dangerous, yet it became the fatal, though  
unexpected Fore-runner of Death.

This Providence is an awful Warning-  
Piece to all her young Acquaintance to be  
ready for a sudden Removal; for she was  
of a healthy Make, and seemed to stand at  
as great Distance from the Gates of Death  
as any of you; But the firmest Constitu-  
tion of human Nature is born with Death  
in it. From every Age and every Spot of  
Ground



DISC. Ground and every Moment of Time there are short and sudden Ways of Descent to the Grave. Trap-doors (if I may use so low a Metaphor) are always under us, and a Thousand unseen Avenues to the Regions of the Dead. A malignant Fever strikes the strongest Nature with a mortal Blast at the Command of the great Author and Disposer of Life. My youngest Hearers may be called away from the Earth by the next Pain that seizes them. Nothing but Religion, early Religion and sincere Godliness can give you Hope in youthful Death, or leave a fragrant Savour on your Name or Memory among those that survive.

*Ref. 2.* If such Blessedness as I have described belong to every watchful Christian at the Hour of Death, then it may not be improper here to take Notice of some peculiar Advantages which attend those who shake off the deadly Sleep of Sin in their younger Years, and are awake early to God and Religion.

(1.) They have much fewer Sins to mourn over on a Death-bed and they prevent much bitter Repentance for youthful Iniquities. Holy Job was a Man of distinguished Piety, and God himself pronounces of him, that *there was none like him in all the Earth*, Job. i. 18. but 'tis a Question.

Question whether his most early Days were devoted to God, and whether he was so watchful over his Behaviour in that dangerous Season of Life, for he makes a heavy Complaint in his Addresses to God, *Job. xiii. 26. Thou writest bitter Things against me and makest me to possess the Iniquities of my Youth.* The sooner we begin to be awake to Holiness the more of these Follies and Sorrows are prevented: Happy those who have the fewest of them to embitter their following Lives or make a Death-bed painful!

(2.) Young Persons have fewer Attachments to the World and the Persons and Things of it which are round about them, and are more ready to part with it when their Souls are united to God by an early Faith and Love. They have not yet enter'd into so numerous Engagements of Life, nor dwelt long enough here to have their Hearts grown so fast on to Creatures, which usually makes the Parting-stroke so full of Anguish and smarting Sorrow. A Child can much more easily ascend to Heaven and leave a Parent behind, without that tender and painful Sollicitude which a dying Parent has for the Welfare of a surviving Child. The Surrender of all mortal Interests at the Call of God is much more easy when our Souls are not

DISC. tied to them by so many Strings, nor united

II. by so many of the softer Endearments of Nature, and where Grace has taught us to practise an early Weaning from all temporal Comforts, and a little loosen'd our Hearts from them by the Faith of Things eternal.

(3.) Those that have been awake betimes to Godliness give peculiar Honours to the Gospel at Death, and leave this Testimony to the divine Religion of *Jesus*, that it was able to subdue Passion and Appetite in that Season of Life when they are usually strongest and most unruly. They give peculiar Credit and Glory to the Christian Name and the Gospel, which has gain'd them so many Victories over the Enemies of their Salvation, at that Age wherein Multitudes are the Captives of Sin and Slaves to Folly and Vanity.

(4.) Those Christians who are awake to God in their early Years leave more happy and powerful Examples of living and dying to their young Companions and Acquaintance. It is the Temper of every Age of Life to be more influenc'd and affected by the Practise of Persons of the same Years. Sin has fewer Excuses to make in order to shield itself from the Reproof of such Examples, who have renounced it betimes; and Vertue carries with it a more effectual Motive to persuade young Sinners to Piety and



and Goodness, when it can point to its DISC,  
 Votaries of the same Age and in the same H.  
 Circumstances of Life. "Why may not  
 "this be practised by you as well as by  
 "your Companions round about you, of  
 "the same Age?" But I must hasten to  
 the last Reflexion.

Reflect. 3. *When we mourn the Death of  
 Friends who were prepared for an early Sum-  
 mons, let their Preparation be our Support.*  
 Blessed be God they were not found sleep-  
 ing! While we drop our Tears upon the  
 Grave of any young Christian who was a-  
 wake and alive to God, that Blessedness  
 which *Christ* himself pronounces upon them  
 is a sweet Cordial to mingle with our bitter  
 Sorrows, and will greatly assist to dry up the  
 Spring of them, The Idea of their Piety  
 and their Approbation in the Sight of God  
 is a Balm to heal the Wound and give pre-  
 sent Ease to the Heart-ach.

We are ready to run over their Vertues,  
 and spread abroad their amiable Qualities in  
 our Thoughts, and then with seeming Rea-  
 son we give a Loose to the mournful Passion;  
 whereas all these when set in a true Light  
 are real Ingredients towards our Relief.

We lament the Loss of our departed  
 Friend, when we review that capacious and  
 uncommon Power of Memory which the  
 God of Nature had given her, and which

was

DISC. was so well furnish'd with a Variety of humane and divine Knowledge, and was stored with a rich Treasure of the Word of God, so that if Providence had called her into a more publick Appearance she might have stood up in the World as a burning and shining Light so far as her Sex and Station requir'd. This Furniture of the Mind seems indeed to be lost in Death and buried in the Grave; but we give in too much to the Judgment of Sense; Did not this extensive Knowledge lay a Foundation for her early Piety? And did it not by this Means prepare her for a more speedy Removal to a higher School of Improvement, and a World of sublimer Devotion? And does she not shine there among brighter and better Company?

We mourn again for our Loss of a Person so valuable when we think of that general Calmness and Sedateness of Soul, which she possess'd in a peculiar Degree, so that she was not greatly elevated or depress'd by common Accidents or Occurrences; but this secured her from the Rise of unruly Passions, those stormy Powers of Nature which sometimes sink us into Guilt and Distress, and make us unwilling and afraid of the sudden Summons of *Christ*, lest he should find us under these Disorders.

We think of her Firmness of Spirit and  
that.

that steady Resolution which join'd with a DISC  
natural Reserve was a happy Guard against H  
many of the forward Follies and Dangers of  
Youth, and proved a successful Defence a-  
gainst some of the Allurements and Temp-  
tations of the gayer Years of Life: And then  
we mourn afresh that a Person so well  
form'd for growing Prudence and Vertue  
should be so suddenly snatch'd away from  
amongst us. But this steady and dispassio-  
nate Frame of Soul well improv'd by Reli-  
gion and Divine Grace became an effectual  
Means to preserve her Youth more unble-  
mished, and made her Spirit fitter for the  
heavenly World, where nothing can enter  
that is defiled, and whose Delights are not  
tumultuous as ours are on Earth; but all  
is a calm and rational State of Joy.

We lament yet further when we think of  
her native Goodness and Unwillingness to  
displease: But Goodness is the very Temper  
of that Region to which she is gone, and  
she is the fitter Companion for the Inhabi-  
tants of a World of Love.

We lament that such a Pattern of early  
Piety should be taken from the Earth, when  
there are so few Practisers of it, especially  
among the Youth of our degenerate Age and  
in plentiful Circumstances of Life. But it  
is a Matter of high Thankfulness to God  
who endow'd her with those valuable Qua-  
lities,



DISC. lities, and train'd her up so soon for a World  
 II. so much better than ours is. Let our Sor-  
 ~~~~~ row for the Deceased be changed into de-  
 vout Praises to divine Grace. Let us imi-
 tate the holy Language of St. Paul to the
Thessalonians and say, *We are comforted even*
at her Grave in all our Affliction and Distress
by the Remembrance of her Faith and Pi-
ety. What sufficient Thanks can we render
unto God upon her Account for all the Joy
wherewith we rejoice for her Sake before our
God, Night and Day praying exceedingly that
we may see her Face in the State of Per-
fection? And may God himself, even our Fa-
 ~~~~~ ther and our Lord Jesus Christ direct our  
 Way to the happy World where she dwells,  
 1 *Thes.* iii. 7, &c. The Imitation of what  
 was excellent in her Life and watchful Rea-  
 diness to follow her in Death are the best  
 Honours we can pay her Memory, and the  
 wisest Improvement of the present Provi-  
 dence. May the Spirit of Grace teach us  
 these Lessons and make us learn them  
 with Power, that when our Lord Jesus  
 shall come to call us hence by Death, or  
 shall appear with all his Saints in the great  
 Rising-day, we may be found among his  
 wakeful Servants, and partake of the pro-  
 mised Blessedness! *Amen.*

## DISCOURSE III.

## Surprize in Death.

MARK xiii. 36.

*Watch ye therefore, lest coming suddenly he find you sleeping.*

**A**MONG the Parables of our Saviour there are several recorded by the Evangelists, which represent him as a Prince, or Lord and Master of a Family, departing for a Season from his Servants, and in his absence appointing them their proper Work, with a solemn Charge to wait for his return; at which time he foretold them that he should require an account of their behaviour in his Absence, and he either intimates or expresses a severe treatment of those who should neglect their duty while he was gone, or make no preparation for his appearance. He informs them also that he should come upon them on a sudden, and for this reason charges them to be always awake and upon their guard, *ver. 35.*

*Watch ye therefore, for ye know not when the*

DISC. III.

**DISC.** *the Master of the House cometh, whether at*  
**III.** *Even, or at Midnight, or at Cock-crowing,*  
*or in the Morning.*

Tho' the ultimate design of these Parables, and the *Coming of Christ* mentioned therein, refer to the Great Day of Judgment, when he shall return from Heaven, shall raise the Dead, and call Mankind to appear before his Judgment-Seat to receive a Recompence according to their Works; yet both the Duties and the Warnings which are represented in these Parables seem to be very accommodable to the hour of our Death; for then our Lord *Jesus*, who has the *Keys of Death* and the *Grave* and the *unseen World*, comes to finish our State of Trial, and to put a period to all our Works on Earth: He comes then to call us into the invisible State; he disposes our Bodies to the Dust, and our Souls are sent into other Mansions and taste some degrees of appointed Happiness or Misery according to their behaviour here. The solemn and awful Warning which my Text gives us concerning the Return of *Christ* to Judgment, may be therefore pertinently apply'd to the season when he shall send his Messenger of Death to fetch us hence: *Watch ye therefore, lest coming suddenly he find you sleeping.*

When



When I had Occasion to treat on a Subject near akin to this, \* I shew'd that there was a distinction to be made between the *dead Sleep of a Sinner* and *Slumber of an unwatchful Christian*. Those who never had the work of Religion begun in their Hearts or Lives are sleeping the Sleep of Death; whereas some who are made alive by the Grace of *Christ* yet may indulge sinful Drowziness, and grow careless and secure, slothful and unactive. *The wise Virgins as well as the foolish were slumbering and sleeping.* Matt. xxv. 5. The Mischiefs and Sorrows which attend each of these when *Christ* shall summon them to Judgment, or shall call them away from Earth by natural Death are great and formidable, tho' they are not equally dangerous: Let us consider each of them in Succession, in order to rouse dead Sinners from their Lethargy and to keep drowzy Christians awake.

*First*, Let us survey the sad Consequences which attend those that are *asleep in*

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\* In a Funeral Sermon for Mrs. Sarah Abney, on Luke xii. 37. *Blessed are those Servants whom the Lord when he comes shall find watching.*

**DISC.** *Sin and spiritually dead* when the Hour of  
**III.** natural Death approaches: They are such  
 as these.

I. *If they happen to be awaken'd on the borders of the Grave, into what a horrible confusion and distress of Soul are they plunged? What keen Anguish of Conscience for their past Iniquities seizes upon them? What bitter Remorse and Self-reproaches, for the Seasons of Grace which they have wasted, for the proposals of Mercy which they have abused and rejected, and for the divine Salvation which seems now to be lost for ever and put almost beyond the reach of Possibility and Hope. They feel the Messenger of Death laying his cold Hands upon them, and they shudder and tremble with the Expectation of approaching Misery. They look up to Heaven and they see a God of Holiness there as a consuming Fire ready to devour them as Stubble fit for the Flame: They look to the Son of God who has the Keys of Death in his Hand, and who calls them away from the Land of the Living, even to Jesus the compassionate Mediator, but they can scarce persuade themselves to expect any thing from him because they have turn'd a deaf Ear so long to the invitations of his Gospel, and so long affronted his*  
 divine

divine Compassion. They look behind them and with painful Agonies are frightened at the Mountains of their former Guilt ready to overwhelm them: They look forward and see the Pit of Hell opening upon them with all its Torments; long Darkness without a glimpse of Light, and eternal Despair with no Glimmerings of Hope.

Or if now and then amidst their Horrors they would try to form some faint hope of Mercy, how are their Spirits perplexed with prevailing and distracting Fears, with keen and cutting Reflections? "Oh that I had improved my former  
"Seasons for reading, for praying, for  
"meditating on divine Things! But I  
"cannot read, I can hardly meditate, and  
"scarce know how to pray. Will the  
"Ear of God ever hearken to the Cries  
"and Groans of a Rebel that has so long  
"resisted his Grace? Are there any Par-  
"dons to be had for a Criminal who never  
"left his Sins till Vengeance was in view?  
"Will the Blood of *Christ* ever be apply'd  
"to wash a Soul that has wallow'd in his  
"Defilements till death rouz'd him out of  
"them? Will the meanest Favour of  
"Heaven be indulg'd to a Wretch who  
"has grown bold in Sin in opposition to so  
"loud and repeated Warnings? I am  
"awake indeed, but I can see nothing  
"round



DISC. "round me but Distresses and Discourage-  
 III. "ments, and my Soul sinks within me  
 ~~~~~ "and my Heart dies at the Thoughts of  
 "appearing before God."

'Tis a wise, and just Observation among *Christians*, tho' 'tis a very common one, that the Scriptures give us *one* instance of a Penitent saved in his dying hour, and that is the *Thief upon the Cross*, that so none might utterly despair; but there is *but one* such Instance given, that none might presume. The Work of Repentance is too difficult and too important a Thing to be left to the Languors of a dying Bed and the Tumults and Flutterings of Thought which attend such a late Conviction. There can be hardly any effectual Proofs given of the Sincerity of such Repentings: And I am verily persuaded there are few of them sincere; for we have often found these violent Emotions of Conscience vanish again if the Sinner has happen'd to recover his Health: They seem to be merely the wild Perplexities and Struggles of Nature averse to Misery rather than averse to Sin: Their renouncing their former Lusts on the very Borders of Hell and Destruction, is more like the vehement and irregular Efforts of a drowning Creature, constrain'd to let go a most beloved Object, and taking eager hold of any Plank
 for

for safety, rather than the calm and reasonable and voluntary Designs of a Mariner, who forsakes his earthly Joys, ventures himself in a Ship that is offer'd him, and sets sail for the heavenly Country. I never will pronounce such Efforts and Endeavours desperate, lest I limit the Grace of God which is unbounded; but I can give very little Encouragement for Hope to an Hour or two of this vehement and tumultuous Penitence on the very brink of Damnation. *Judas repented*, but his Agonies of Soul hurried him to hasten his own Death *that he might go to his own place*: And there is abundance of such kind of repenting in every corner of Hell; that is a deep and dreadful Pit whence there is no Redemption, tho' there are Millions of such sort of Penitents; 'tis a strong and dark Prison where no beam of Comfort ever shines, where bitter Anguish and Mourning for Sins past is no evangelical Repentance, but everlasting and hopeless Sorrow.

II. *Those that are found sleeping at the Hour of Death are carried away at once from all their sensual Pursuits and Enjoyments, which were their chosen Portion and their highest Happiness. At once they lose all their golden Dreams, and their chief*

DISC. Good is, as it were, snatch'd away from
 III. them at once and for ever. *They stand on*

slippery Places, they are brought to Destruction in a moment, and all their former Joys, are like a Dream when one awaketh, and finds himself beset round with Terrors.

Are there any of you that are pleasing yourselves here in the Days of Youth and Vanity, and indulge your Dreams of Pleasure in the Sleep of spiritual Death, think of the approaching Moment when the Death of Nature shall dissolve your Sleep, and scatter all the delusive Images of sinful Joy. This separation from the Body of Flesh is a fearful Shock given to the Soul, that makes it awake indeed. Sermons would not do it; the Voice of the Preacher was not loud enough; Strokes of Affliction and smarting Providences would not do it; perhaps the Soul might be roused a little, but dropt into profound Sleep again: Sudden or surprizing Deaths near them and even the pains of Nature in their own Flesh, their own Sickneses and Diseases did not awaken them, nor the Voice of the Lord in them all: But the Parting-stroke that divides the Soul and Body will terribly awaken the Soul from the vain Delusion, and all its fancied Delights for ever vanish.

When

When they are visited by the Lord of Hosts with this Thunder and Earthquake, as the Prophet *Isaiab* speaks, when this Storm and Tempest of Death shall shake the Sinner out of his airy Visions, he shall be as an hungry Man that dreameth he was eating, but awakes and his Soul is empty; or as a thirsty Creature dreaming that he drinks, but he awaketh and behold he is faint, and his Soul is pain'd with raging Appetite: The Sinner finds to his own Torment how wretchedly he has deceived himself and sed upon Vanity: There are no more earthly Objects to please his Senses and to gratify his Inclinations; but the Soul for ever lies upon a Rack of carnal Desire, and no proper Object to satisfy it. His Taste is not suited to the Pleasures of a World of Spirits, he can find no God there to comfort him: God with his Offers of Grace are gone for ever, and the World with its Joys are for ever vanish'd, while the wretched and malicious Creatures into whose Company he is hurried, and who were the Tempters or Associates of his Crimes, shall stand round him to become his Tormenters.

III. Tho' Death will awaken sinful Souls into a sharper and more lively Sense of divine and heavenly Things than ever they had in this World, yet they shall never be awaken'd

to

DESC. to *spiritual Life and Holiness*: And I think

III. I may add, that tho' they should be
 ~~~~~ awaken'd to a Sight of God and his Justice  
 and his Grace, to a Sight of Heaven and  
 Hell, more immediate and perspicuous than  
 what even the Saints themselves usually  
 enjoy in this Life, yet they would remain  
 still under the Bondage of their Lusts, still  
 dead in Trespasses and Sins. They shall  
 for ever continue unbeloved of God and  
 incapable of all the Happiness of the  
 heavenly State, because they are for ever  
 averse to the Holiness of God, and them-  
 selves for ever unholy. 'Tis only in the  
 present state of Trial and under the present  
 proposals of Grace that sleeping Sinners  
 can be awaken'd into the spiritual and  
 divine Life. The Voice of the Son of  
 God that breaks the Monuments of Brass  
 and makes Tombs of hardest Marble yield  
 to his Call, shall never break one Heart of  
 Stone which is gone down to Death in its  
 native and sinful Hardness: That almighty  
 Voice that must awaken the Nations of  
 the Dead and command their Bodies up  
 from the Grave, shall never awaken one  
 dead Soul when they are past the limits of  
 this Life. The compassionate Calls of a  
 Saviour and the Offers of Mercy are then  
 come to their utmost Period: And if we  
 refuse to hear the Call of Mercy to the  
 moment

moment of Death we shall then be ter- DISC.  
ribly constrained to feel the loss of it, but III.  
never able to obtain the Blessing.

Obstinate Sleepers shall be awaken'd to  
see God, but only as *Balaam* was: *I shall*  
*see him, but not nigh*, Numb. xxiv. 17. The  
Saints in this Life have God near them in  
all their Trials as a Father and a Friend to  
uphold, to comfort, to sanctify, tho' they  
see him but darkly thro' a Glass, and be-  
hold but little of his Power or Glory: The  
Sinner awaking in Hell shall perhaps have  
a clearer and more acute Perception of  
what God is than any Saint on Earth:  
But he shall behold him as an Enemy and  
not a Friend: If he beholds him in the  
Glory of his Grace, 'tis at a dreadful and  
insuperable Distance; there is no Grace for  
him: He sees him in his Holiness, but he  
cannot love him, he has no meltings of  
true Penitence for his former Rebellions  
against God, his Heart is harden'd into  
everlasting Enmity, and shall never taste of  
his Love. Hence arise all the foul and  
gnawing Passions of Envy, Malignity and  
long Despair, which are the very Image of  
*Satan* and change Mankind into Devils.

These impenitent Sons and Daughters  
of Men shall grow into the more complete  
Likeness of those wicked Spirits, and under  
the impressions of their Guilt and Dam-



III. nation they shall rival those apostate and cursed Creatures in the obdurate Hatred of God and all that is Holy,

IV. Hence it will follow in the last Place, that the Sinner who is *fast asleep in his Sins at the Hour of Death shall awake into such a Life as is worse than dying*. He shall be surprized all at once into Darkness and Fire which have no gleam of Light, and Sorrows without mitigation and which can find no end. The Punishment of Hell is not called *eternal Death* to denote a State of senseless and stupid Existence; but *Death* being the most opposite to *Life* and all the Enjoyments of it, the Misery of Hell is described by *Death* as the most formidable thing to Nature, as a Word that puts a Period to all the Enjoyments of this mortal Life, and stands directly opposite to a Life of Joy and Glory in the immortal World. Happy would it be for such Souls if they could sink into an everlasting Sleep and grow stupid and senseless for ever and ever; but this is a Pavour not to be granted to those who have been constant and unrepenting Rebels against the Law and the Grace of God.

The moment when the Body falls asleep in Death, the Soul is more awake than ever to behold its own Guilt and Wretchedness. It has then such a lively and piercing Sense  
of

of its own Iniquities and the divine Wrath **DISC.**  
 that is due to them, as it never saw or felt **III.**  
 before. The inward Senses of the Soul (if  
 I may so express it) which have been  
 darken'd and stupify'd and benumn'd in  
 this Body, are all awake at once when the  
 Veil of Flesh is thrown off, and the Cur-  
 tains are drawn back which divide them  
 from the World of Spirits. Every Thought  
 of Sin and the Anger of God wounds the  
 Spirit deep in this awaken'd State, tho' it  
 scarce felt any Thing of it before; and a  
*wounded Spirit who can bear?* Prov. viii.  
 14. But Sinners must bear it Days with-  
 out End, and Ages without Hope.

Then the Crimes they have committed  
 and the sinful Pleasures they have indulged,  
 shall glare upon their Remembrance and  
 stare them in the Face with dreadful  
 Surprize; and each of them is enough to  
 drive a Soul to despair: Nor can they turn  
 their Eyes away from the horrid Sight, for  
 their criminal Practices beset them around,  
 and the naked Soul is all Sight and all  
 Sense; 'tis Eye and Ear all over; it hears  
 the dreadful Curses of the Law and the Sen-  
 tence of the Judge, and never, never for-  
 gets it. This is the Character, these the  
 Circumstances of an obstinate Sinner that  
 awakes not till the Moment of Death and  
*lifts up his Eyes in Hell*, as our Saviour ex-  
 presses

**DISC.** presses it: These will be the Consequences  
**III.** of our Guilt and Folly if we are found in  
 a dead Sleep of Sin when our Lord comes  
 to call us from this mortal State.

*Secondly.* Let us spend a few Thoughts  
 also upon the dangerous and unhappy Cir-  
 cumstances of those of whom we may  
 have some Reason to hope they have once be-  
 gun Religion in good Earnest, and are made  
 spiritually alive, but have indulged themselves  
 in Drowsiness and worn out the latter End of  
 their Days in a careless, secure and slothful  
 Frame of Spirit.

1. If they have had the Principle of  
 vital Religion wrought in their Hearts, yet  
 by these criminal Slumbers they darken or  
 lose their Evidences of Grace, and by this  
 Means they cut themselves off from the sweet  
 Reflections and Comforts of it on a dying Bed,  
 when they have most need of them. They  
 know not whether they are the Children  
 of God or no, and are in anxious Confu-  
 sion and distressing Fear: They have scarce  
 any plain Proofs of their Conversion to  
 God and the Evidences of true Christianity  
 ready at Hand, when all are little enough  
 to support their Spirits: They have not  
 used themselves to search for them by Self-  
 enquiry and to keep them in their Sight,  
 and therefore they are missing in this im-  
 portant Hour; They have not been wont  
 to



to live upon their heavenly Hopes, and DISC. they cannot be found when they want them III. to rest upon in Death: They die therefore almost like Sinners, tho' they may perhaps have been once converted to Holiness, and there may be a Root of Grace remaining in them; and the Reason is, because they have lived too much as Sinners do: They have given too great and criminal an Indulgence to the vain and worldly Cares or the trifling Amusements of this Life; these have engrossed almost all their Thoughts and their Time, and therefore in the Day of Death they fall under Terrors and painful Apprehensions of a doubtful Eternity just at Hand.

If we have not walked closely with God in this World, we may well be afraid to appear before him in the next. If we have not maintain'd a constant Converse with *Jesus* our Saviour by holy Exercises of Faith and Hope, 'tis no wonder if we are not so ready with Chearfulness and Joy to resign our departing Spirits into his Hand. 'Tis possible we may have a Right to the Inheritance of Heaven, having had some Sight of it by Faith as revealed in the Gospel, having in the main chosen it for our Portion and set our Feet in the Path of Holiness that leads to it; but we have so often wander'd out of the Way that in this

**DISC.** this awful and solemn Hour we shall be in  
 III. Doubt whether we shall be received at the  
 ~~~~~ Gates and enter into the City.

Such unwatchful Christians have not kept the eternal Glories of Heaven in their constant and active Pursuit, they have not lived upon them as their Portion and Inheritance, they have been too much Strangers to the invisible World of Happiness, and they know not how to venture thro' Death into it. They have built *indeed* upon the solid Foundation, *Christ Jesus* and the Gospel, but they have mingled so much *Hay and Stubble* with the Superstructure, that when they depart hence, or when they appear before *Christ* in Judgment, *they shall suffer great Loss by the Burning of their Works, yet themselves may be saved so as by Fire.* 1 Cor. iii. 10—15. They may pass as it were by the Flame of Hell, and have something like the scorching Terrors of it in Death, tho' the abounding and forgiving Grace of the Gospel may convey them safe to Heaven: They escape as a Man that is awaken'd with the sudden Alarms of Fire, who suffers the Loss of his Substance, and a great Part of the Fruit of his Labours, and just saves his own Life. They plunge into Eternity and make a sort of terrible Escape from Hell.

2. *They*

2. They can never expect any peculiar Favours from Heaven at the Hour of Death, no special Visitations of the comforting Spirit, nor that the Love of God and the Joy of his Presence should attend them thro' the dark Valley. 'Tis not to such unwatchful or sleepy Christians that God is wont to vouchsafe his choicest Consolations. They fall under terrible Fears about the Pardon of their Sins, when they stand in most need of the Sight of their Pardon; and Christ as the Ruler of his Churches sees it fit they should be thus punished for their Negligence. They lay hold of the Promises of Mercy with a trembling Hand and cannot claim them by a vigorous Faith, because they have not been wont to live upon them, nor do they see those holy Characters in their own Hearts and Lives which confirm their Title to them. They have no bright Views of the celestial World and Earnests of their Salvation, for 'tis only for watchful Souls that these Cordials are prepared in the fainting Hour: 'Tis only to the watchful Christian that these Fore-tastes of Glory are given. *The Fruit of Righteousness is Peace, and the Effect of Righteousness is Quietness and Assurance for ever, Esai. xxxii. 17. Blessed is he which watcheth and keepeth his Garments clean, that he may enter with Triumph*

DISC.

III.

DISC. Triumph to that City, where nothing shall
 III. enter that defileth.

3. *Slumbering and slothful Christians are oftentimes left to wrestle with sore Temptations of Satan, and have dreadful Conflicts in the Day of Death:* And the Reason is evident, because they have not watched against their Adversary, and obtain'd but few Victories over him in their Life. These Temptations are keen and piercing Thorns that enter deep into the Heart of a dying Creature. The Devil may be let loose upon them *with great Wrath knowing that his Time is but short*; and yet there is great Justice in the Conduct of the God of Heaven, in giving them up to be buffeted by the Powers of Hell. What frightful Agonies are raised in the Conscience by the Tempter and Accuser of Souls on a sick or dying Bed can hardly be described by the Living, and are known only to those who have felt them in Death.

4. *Such drowzy Christians make dismal Work for new and terrible Repentance on a Death Bed*; for tho' they have sincerely repented in Times past of their former Sins, yet having too much omitted the self-mortifying Duties, having given too much Indulgence to Temptation and Folly, and having not maintain'd this habitual Penitence for their daily Offences in constant Exercise,

Exercise, their Spirits are now fill'd with DISC
 fresh Convictions and bitter Remorse of III.
 Heart. The Guilt of their careless and
 slothful Conduct finds them out now, and
 besets them around, and they feel most
 acute Sorrows and wounding Reflections of
 Conscience, while they have need of most
 Comfort. What a glorious Entrance had
 St. Paul into the World of Spirits and the
 Presence of Christ? He had made Repen-
 tance and Mortification and Faith in Jesus
 his daily Work: *O wretched Man that I
 am! who shall deliver me from the Body of
 this Death? I run, I fight, I subdue my
 Body and keep it under; I am crucified to the
 World and the World to me; the Life which
 I live in the Flesh, I live by the Faith of the
 Son of God: When he was ready to be of-
 fered up, and the Time of his Departure was
 at Hand, from the Edge of the Sword and
 the Borders of the Grave he could look
 back upon his former Life, and say, I have
 fought the good Fight, I have finish'd my
 Course, I have kept the Faith, henceforth
 there is laid up for me a Crown of Righteous-
 ness which the Lord the righteous Judge will
 give me. 2 Tim. iv. 7, 8.*

5. The unwatchful Christian at the Hour
 of Death has the Pain and Anguish of re-
 flecting that he has omitted many Duties to
 God and Man, and these can never be per-
 form'd

DISC. *form'd now*; that he has done scarce any
III. *Services for Christ in the World, and those*
 must be left for ever undone: There is no
 further *Work or Device*, no Labours of
 Zeal, no Activity for God *in the Grave*
 whither we are hastning. *Eccl. x. 10.*
 "Alas! I have brought forth but little
 "Fruit to God, and 'tis well if I be not
 "cast away as an unprofitable Servant.
 "My Talents have lain bound up in Rust,
 "or been but poorly employ'd whilst I
 "have lain slumbering and unactive: The
 "Records of my Life in the Court of
 "Heaven will shew but very little Service
 "for God amongst Men: I have raised
 "few Monuments of Praise to my Re-
 "deemer, and I can never raise them now.
 "I shall have but few Testimonies for my
 "Love and Zeal, to appear in the great
 "Day of Account, when the Martyrs and
 "the Confessors and the lively Christians
 "shall be surrounded with the living En-
 "signs of their Victories over Sin and the
 "World, and their glorious Services for
 "their Redeemer, Wretch that I am!
 "that I have loved my Lord at so cold a
 "Rate, and lain slumbering on a Bed of
 "Ease whilst I should have been fight-
 "ing the Battles of the Lord and gaining
 "daily Honours for my Saviour!"

6. *As such Sort of Christians give but little Glory to God in Life, so they do him no Honour in Death; they are no Ornaments to Religion while they continue here, and leave perhaps but little Comfort with their Friends when they go hence: Doubtings and Jealousies about their eternal Welfare mingle with our Tears and Sorrows for a dying Friend; these anxious Fears about the departed Spirit swell the Tide of our Grief high and double the inward Anguish. They are gone alas! from our World, but we know not whither they are gone, to Heaven or to Hell. A sad Farewel to those whom we love! A dismal Parting-stroke and a long Heart-ake!*

And what Honour can be expected to be done to God or his Son, what Reputation or Glory can be given to Religion and the Gospel by a drowzy Christian departing as it were under a special Lethargy? He dies under a Cloud and casts a Gloom upon the Christian Faith. St. Paul was a Man of another Spirit, a lively and active Saint, full of Vigour and Zeal in his Soul: 'Twas the holy Resolution and Assurance of this blessed Apostle, *that Christ should be magnify'd in his Body whether by Life or Death.* Phil. i. 20. He spent *his Life* in the Service of *Christ*, and he could rejoice in *Death* as *his Gain*. 'Tis a Glory to the Gospel when

DISC
III

DISC. we can lie down and die with Courage in
 III. the hope of its promised Blessings. 'Tis
 ~~~~~ an Honour to our common Faith when it  
 overcomes the Terrors of Death, and raises  
 the Christian to a Song of Triumph in view  
 of the last Enemy. 'Tis as a new Crown  
 put upon the Head of our Redeemer, and  
 a living Cordial put into the Hands of  
 mourning Friends in our dying Hour, when  
 we can take our Leave of them with holy  
 Fortitude, rejoicing in the Salvation of  
 Christ. No sooner does he call but we  
 are ready, and can answer with holy Tran-  
 sport, *Lord, I come.* This is a Blessing  
 that belongs only to the watchful Christian.  
 May every one of us be awake to Salvation  
 in our expiring Moments and partake of this  
 glorious Blessedness!

I proceed now to a few *Remarks*, and  
 particularly such as relate to the Necessity  
 and Duty of constant Watchfulness, and  
 the hazardous Case of sleeping Souls.

1. Remark. *To presume on long Life is  
 a most dangerous Temptation, for 'tis the com-  
 mon Spring and Cause of spiritual Sleep and  
 Drowsiness.* Could we take an inward  
 View of the Hearts of Men, and trace  
 out the Springs of their Coldness and In-  
 difference about eternal Things, and the  
 shameful Neglect of their most important  
 Interests, we should find this secret Thought  
 in

in the Bottom of their Hearts, that *we are* DISC.  
*not like to die to Day or to Morrow.* They III.  
 put this evil Day afar off, and indulge  
 themselves in their carnal Delights with-  
 out due sollicitude to prepare for the Call  
 of God. There is scarce any thing pro-  
 duces so much evil Fruit in the World, so  
 much shameful Wickedness amongst the Sen-  
 sual and Profane, or such Neglect of lively  
 Religion among real Christians, as this bit-  
 ter Root of Presumption upon Life and  
 Time before us. *Matth. xxiv. 48, 49. The*  
*evil Servant did not begin to smite his Fel-*  
*lows and to eat and drink with the drunken,*  
*till he said in his Heart, My Lord delayeth*  
*his coming:* 'Twas while the Bridegroom  
 tarried, and they imagined he would tarry  
 longer, that even the *wise Virgins* fell into  
 Slumbers. Ask your own Heart my Friends;  
 Does not this Thought secretly lurk with-  
 in you when you comply with a Temp-  
 tation, *Surely I shall not die yet, I have*  
*no Sickness upon me, nor Tokens of Death,*  
*I shall live a little longer and repent of*  
*my Follies?* Vain Expectation and ground-  
 less Fancy! when you see the Young and the  
 Strong and the Healthy seiz'd away from  
 the midst of you, and a final Period put  
 at once to all their Works and Designs in  
 this Life. Yet we are foolish enough to  
 imagine our term of Life shall be extended,



DISC. and we presume upon Months and Years  
 III. which God hath not written down for us in  
 his own Book, and which he will never  
 give us to enjoy.

We are all Borderers upon the River of Death which conveys us into the eternal World, and we should be ever waiting the Call of our Lord, that we may launch away with Joy to the Regions of Immortality : But thoughtless Creatures that we are, we are perpetually wandering far up into the Fields of Sense and Time, we are gathering the gay and fading Flowers that grow there, and filling our Laps with them as a fair Treasure, or making Garlands for Ambition to crown our Brows, till one and another of us is called off on a sudden and hurried away from this mortal Coast : Those of us who survive are surprized a little, we stand gazing, follow our departing Friends with a weeping Eye for a Minute or Two, and then fall to our Amusements again, and grow busy as before in gathering the Flowers of Time and Sense. O how fond we are to enrich ourselves with these perishing Trifles, and adorn our Heads with Honours and withering Vanities, never thinking which of us may receive the next Summons to leave all behind us and stand before God ; but each presumes, *It will not be sent to me.* We trifle with God and  
 and

and Things eternal, or utterly forget them while our Hands and our Hearts are thus deeply engaged in the Pursuit of our earthly Delights: All our Powers of Thought and Action are intensely busied amongst the Dreams of this Life, while we are asleep to God, because we vainly imagine he will not call us yet. DISC. III.

2. Remark. *Whatsoever puts us in mind of dying should be improved to awaken us from our spiritual Sleep.* Sudden Deaths near us should have this Effect; our young Companions and Acquaintance snatch'd away from among us in an unexpected Hour should become our Monitors in Death, and teach us this divine and needful Lesson: The surprizing Loss of our Friends who lay near our Hearts, should put us in mind of our own Departure, and powerfully awaken us from our dangerous Slumbers. Sinners when they feel no Sorrows they think of no Death, but when the Judgments of God are in the Earth his Spirit can awaken the Inhabitants of the World to learn Righteousness. At such Seasons 'tis time for the Sinners in Zion to be afraid, and Fearfulness to surprize the Hypocrites. Even the Children of God have sometimes need of painful Warning-pieces to awake them from their careless, their slothful, and their secure Frame: And

**DISC.** as for those Souls who are indeed awake  
**III.** to Righteousness, and lively in the Practice  
 of all Religion and Vertue, such sudden  
 and awful Strokes of Providence have a  
 happy tendency to wean them from Crea-  
 tures, and keep them awake to God, that  
*when their Lord comes he may find them*  
*watching,* and pronounce upon them ever-  
 lasting Blessedness.

3. Remark. *No Person can be exempted from this Duty of Watchfulness, till he is Lord of his own Life and can appoint the Time of his own dying.* Then indeed you might have some colour for your carnal Indulgences, some Pretence for sleeping, if you were Sovereign of Death and the Grave, and had the Keys in your own Hand.

And truly such as venture to sleep in Sin do in Effect say, *We are Lords of our own Life:* They act and manage as if their Times were in their own Hands and not in the Hand of their Maker: But the watchful Christian lives upon that Principle which *David* professes, Ps. xxxi. 15. *My Times are in thine Hand.* O Lord, and they never give rest to themselves till they can rejoyce with him and say to the Lord,  
*" Thou art my God, into thy Hands I com-*  
*" mit my Spirit, for thou hast redeemed it,*  
*" and I leave it to thy Appointment when*  
*" thou*



“ thou wilt dislodge me from this Body of DISC  
 “ Flesh and Blood, and call me into thy III  
 “ more immediate Presence.” If we could  
 but resist the Messenger of Death when  
 the Lord of Hosts has sent it, if we could  
 shut the Mouth of the Grave when the  
 Son of God has open'd it for us with  
 the Key that is intrusted in his Hand, we  
 might say then to our Souls, *Sleep on upon  
 your Bed of Ease and take your Rest :* But  
 Woe be to those who will venture to sleep  
 in an unholy an unpardon'd State, or even  
 allow themselves the Indulgence of short  
 and sinful Slumbers, when they cannot re-  
 sist Death one Moment, when they cannot  
 delay the Summons of Heaven, when  
 they cannot defer their Appearance before  
 that Judge, whose Sentence is eternal Plea-  
 sure or everlasting Pain.

Our holy Watch must not be inter-  
 mitted one Moment, for every following  
 Moment is a grand Uncertainty. There  
 is no Minute of Life, no Point of Time,  
 wherein I can say *I shall not die*, and there-  
 fore I should not dare to say, *This Minute I  
 shall take a short Slumber*. What if my  
 Lord should summon me while he finds  
 me sleeping ? His Command cannot be dis-  
 obey'd, the very Call and Sound of it di-  
 vides me from Flesh and Blood and all  
 that is mortal, and sends me at once into

the

DISC. the eternal World, for 'tis an almighty

III. Voice.

4. Remark. As it is a foolish and dangerous Thing for any of the Sons and Daughters of Men to presume upon long Life and neglect their Watch, so *Persons under some peculiar Circumstances are eminently called to be ever wakeful.* Give me Leave here to reckon up some of them, and make a particular Address to the Persons concerned,

(1.) *Is your Constitution of Body weak and feeble?* You carry then a perpetual Warning about you never to indulge sinful Drowsiness. Every Languor of Nature assures you that 'tis sinking to the Dust: Every Pain you feel should put you in mind that the Pains of Death are ready to seize you: You are tottering upon the very Borders of the Grave, and will you venture to drop in before your Hopes of Life and Immortality are secured in a joyful Resurrection? You pass perhaps many Nights wherein the Infirmities of your Flesh will not suffer you to sleep and to take that common Refreshment of Nature, and shall not the same Infirmities keep you awake to Things spiritual, and rouse all your Thoughts and Cares about your immortal Interests?

(2.) You

(2.) You whose Circumstances or Employ-  
ments of Life expose you to perpetual Dan-  
gers either by Land or by Sea; you who  
carry your Lives as it were in your Hand,  
and are often in a Day within a few Inches  
of Death; is it not necessary for you to  
inquire daily, Am I prepared for a depar-  
ture hence? Am I ready to hear the Sum-  
mons of my Lord and ready to give up my  
Account before him? Shall I dare go on  
another Day with my Sins unpardon'd,  
with my Soul un sanctify'd, and in imme-  
diate Danger of eternal Misery? A Fall  
from a Horse or a House-top may send you  
down to the Pit whence there is no Re-  
demption; every Wind that blows, and  
every rising Wave may convey you into  
the eternal World, and are you ready to  
meet the great God in such a Surprize and  
without Warning?

(3.) You who are young and vigorous and  
flourish amidst all the Gaities and Allure-  
ments of Life, you are in most Danger of  
being lull'd asleep in Sin, and therefore I  
address'd you lately in a Funeral Discourse,  
when the present Providence gave each of  
you a New and loud Call to awake, and  
I pray God you may hear his Voice in it.

(4.) Perhaps others of you are arrived at  
old Age; and the course of Nature forbids  
you to expect a long Continuance in the  
Land



DISC. Land of the Living : Are any of my Hear-

III.  ers ancient Sinners and asleep still? Venturous and thoughtless Creatures! that have grown old in Slumber, and worn out their whole Life in Iniquity! Surely 'tis time for you to hear the Voice of the Son of God in the Gospel and accept of his Salvation: Behold the Judge is at the Door, he comes speedily and he will not tarry, his Herald of Death is just at hand: Are you willing he should seize you in a deadly Sleep, and send you into eternal Sorrows?

And let *aged Christians* besir themselves and awake from their slothful and secure Frames of Spirit, let them look upward to the Crown that is not far off, to the Prize that is almost within reach: *Whatsoever your Hand or Heart find to do for God, do it with all your Zeal and Might: Let your Loyns be girt about and your natural Powers active in his Service, let your Lamp of Profession be bright and burning, that when Jesus comes ye may receive him with Joy.*

(5.) And are there any of you *that are under decays of Grace and Piety, that are labouring and wrestling with strong Corruptions, or in actual Conflict with repeated Temptations which too often prevail over you, it becomes you to hear the watch-Word which Christ often gives to his Churches*

Churches under such Circumstances: Make DISC.  
 haste and awake unto Holiness, be watch- III.  
*ful and strengthen the Things that remain*  
*that are ready to die; hold fast what thou*  
*hast received; remember thy first Affection*  
*and Zeal, and repent and mourn for what*  
*thou hast lost, lest I come upon thee as a*  
*Thief and thou shalt not know the Hour:*  
*Remember whence thou art fallen and repent,*  
*and do thy first Works, for thou hast lost thy*  
*first Love:* Have a care of dangerous  
 Lukewarmness and Indifference in the  
 Things of Religion. This is the very  
 Temper of a sleepy declining Christian,  
 while he dreams he is rich and has great  
 Attainments; Take heed lest presuming  
 upon thy Riches and thy Self-sufficiency,  
 thou shouldst be found *wretched and miser-*  
*able and poor and blind and naked.* Keep  
 your Souls awake hourly, and be upon  
 your Guard against every Adversary and  
 every Defilement, lest ye be seized away  
 in the commission of some Sin, or in the  
 compliance with some foul Temptation.  
 The drowzy Soldier is liable to be led  
 Captive and to die in Fetters, and groan  
 heavily in Death. But *blessed is the watch-*  
*ful* Christian; he shall be found amongst  
 the Overcomers, and shall partake of the  
 rich variety of divine Favours which are  
 contain'd

DISC. contain'd in the Epistles to the Seven  
III. Churches. Rev. 2d and 3d.

Tho' the greatest Part of a former Discourse has been describing the Blessedness of a watchful Christian in the Hour of Death, and in this I have set before you the sad Consequences that attend Sleepers (both which are powerful *Preservatives* against Drowziness) yet at the Conclusion of this Sermon give me leave to add a few more *Motives* to the Duty of Watchfulness, for we cannot be too well guarded against the Danger of spiritual Sloth and Security.

Motive I. *Our Natures at best in the present State are too much inclined to slumber.* We are too ready to fall asleep hourly: All the Saints on Earth, even the most lively and active of them, are not out of danger while they carry this Flesh and Blood about them. Indeed the best of Christians here below dwell but as it were in twilight, and in some Sense they may be described as Persons between sleeping and waking in comparison of the World of Spirits. We behold divine Things here but *darkly*, and exert our spiritual Faculties but in a feeble manner: 'Tis only in the other World that we are broad awake, and in the perfect and unrestrain'd Exercise of our Vital Powers; there only  
the



the compleat Life and Vigour of a Saint DISC.  
appears. In such a drowzy State then and III.  
in this dusky Hour we cannot be too dili-  
gent in rousing ourselves lest we sink down  
into dangerous Slumbers. Besides, if we  
profess to be *Children of the Light and of  
the Day*, and growing up to a brighter  
Immortality, *let us not sleep as do others*  
who are the Sons and Daughters of Night  
and Darkness. 1 *Thes.* v. 4, 5.

Motive 2. *Almost every Thing around us  
in this World of Sense and Sin tends to lull  
us asleep again as soon as we begin to be  
awake.* The busy or the pleasant Scenes  
of this temporal Life are ever calling away  
our Thoughts from eternal Things, they  
conceal from us the spiritual World, and  
close our Eyes to God and Things divine  
and heavenly. If the Eye of the Soul  
were but open to invisible Things, what  
lively Christians should we be? But either  
the Winds of worldly Cares rock us to  
sleep, or the Charm of worldly Pleasures  
sooth us into deceitful Slumbers. We are  
too ready to indulge earthly Delights, and  
while we dream of Pleasure in the Crea-  
tures we lose or at least abate our Delights  
in God. Even the lawful Satisfaction of  
Flesh and Sense, and the enticing Objects  
round about us may attach our Hearts so  
fast to them as to draw us down into a Bed  
of

DISC. of carnal Ease, till we fall asleep in spiritual Security, and forget that we are made for Heaven and that our Hope and our Home is on high.

III. Motive 3. *Many thousands have been found sleeping at the Call of Christ*: Some perhaps in a profound and deadly Sleep and others in an Hour of dangerous Slumber: Many an Acquaintance of ours has gone down to the Grave when neither they nor we thought of their dying at such a Season. But as thoughtless as they were, they were never the further from the Point of Death: and we shudder with Horror when we think what is become of their Souls.

While we are young we are ready to please ourselves with the Enjoyments of Life and flatter our Hopes with a long Succession of them. We suppose Death to be at the distance *of fifty or threescore Miles*; threescore Years and Ten is the appointed Period: But alas! how few are there whose Hopes are fulfilled, or whose Life is extended to those Dimensions? Perhaps the Messenger of Death is within a Furlong of our Dwelling; a few more Steps onward and he smites us down to the Dust.

There are some beautiful Verses which I have read perhaps thirty Years ago, wherein the ingenious Author describes the different Stages of human Life under the  
Image

Image of a fair Prospect or Landscape, **DISC.**  
and Death is placed by mistaken Mortals **III.**  
afar off beyond them all. Since the Lines  
return now upon my Remembrance I will  
repeat them here with some small Alter-  
ation. They are as follow.

*Life and the Scenes that round it rise,  
Share in the same uncertainties.  
Yet still we hugg ourselves with vain Presage  
Of future Days serene and long,  
Of Pleasures fresh and ever strong,  
An active Youth and slow declining Age.*

*Like a fair Prospect still we make  
Things future pleasing Forms to take :  
First verdant Meads arise and flow'ry Fields ;  
Cool Groves and shady Copses here,  
There Brooks and winding Streams appear,  
While change of Objects still new Pleasures  
[yields.*

*Farther fine Castles court the Eye,  
There Wealth and Honours we espy ;  
Beyond, a buddled Mixture fills the Stage,  
'Till the remoter distance shrouds [Clouds,  
The Plains with Hills, those Hills with  
There we place Death behind old shivering  
[Age,*

*When Death alas, perhaps too nigh,  
In the next Hedge doth skulking lie,*

*There*



DISC. *There plants his engines, thence lets fly his Dart,*  
 III. *Which while we ramble without Fear,*  
 ~~~~~ *Will stop us in our full Career,*  
And force us from our Airy Dreams to part.

How fond and vain are our Imaginations, when we have seen others call'd away on a sudden from the early Scenes of Life, 'to promise ourselves a long Continuance here! We have the same feeble Bodies, the same Tabernacles of Clay that others have, and we are liable to many of the same Accidents or Casualties: The same killing Diseases are at work in our Natures, and why should we imagine or presume that others should go so much before us?

And if we inquire of ourselves as to Character or Merit, or moral Circumstances of any kind, and compare ourselves with those that are gone before, what foundation have we to promise ourselves a longer Continuance here? Have we not the same Sins or greater to provoke God? Are we more useful in the World than they, and do more Service for his Name? May not God summon us off the Stage of Life on a sudden as well as others? What are we better than they? Are we not as much under the sovereign disposal of the great God as any of our Acquaintance who have been

been seiz'd in the Flower and Prime of **DISC.**
Life, and called away in an unexpected **III.**
Hour? And what Power have we to re-
sist the Seizure, or what Promise to hope
that God will delay longer? Let us then
no more deceive ourselves with vain Ima-
ginations, but each of us awake and bestir
ourselves as tho' we were the next Persons
to be called away from this Assembly, and
to appear next before the Lord.

*Motive 4. When we are awake we are not
only fitter for the coming of our Lord to call
us away by Death, and fitter for his ap-
pearance to the great Judgment, but we are
better prepared also to attend him in every
Call to present Duty, and more ready to
meet his Appearance in every Providence.*
'Tis the Christian Soldier who is ever
awake and on his guard that is only fit for
every sudden Appointment to new Stations
and Services, he is more prepared for any
Post of Danger and hazardous Enterprize,
and better furnished to sustain the roughest
Assaults. We shall be less shock'd at sud-
den Afflictions here on Earth if our Souls
keep Heaven in View, and are ready wing-
ed for Immortality. When we are fit to dye
we are fit to live also, and to do better Ser-
vice for God in whichsoever of his Worlds
he shall please to appoint our Station. My
Business, O Father, and my Joy is to do
P thy

DISC. thy Will, among the Sons of Mortality
 III. or among the Spirits of the Blest on high.

 Motive 5. *Let us remember we have slept too long already in Days past, and 'tis but a little while that we are called to watch. We have worn away too much of our Life in Sloth and Drowziness. The Night is far spent with many of us, the Day is at hand; it is now high Time to awake out of Sleep, for now is our Salvation nearer than when we first believed. Rom. xiii. 11, 12. Another Hour or two, and the Night will be at an End with us, Jesus the Morning Star is just appearing; What? can we not watch one Hour? O happy Souls that keep themselves awake to God in the midst of this dreaming World! Happy indeed when our Lord shall call us out of these dusky Regions, and we shall answer his Call with holy Joy and spring upward to the Inheritance of the Saints in Light! Then all the Seasons of Darknes and Slumbering will be finish'd for ever; there is no need of laborious Watchfulness in that World, where there is no Flesh and Blood to hang heavy upon the Spirit; but the sanctify'd Powers of the Soul are all Life, and immortal Vigour. There is no want of the Sun-beams to make their Day-light or to irradiate that City; the Glory of God enlightens it with divine Splendors, and the*
Lamb

Surprize in Death.

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Lamb is the Light thereof: No Inhabitant **DISC.**
can sleep under such an united Blaze of **III.**
Grace and Glory: No Faintings of Nature,
no Languors or Weariness are found in all
that vital Climate; every Citizen is for
ever awake and busy under the Beams of
that glorious Day; Zeal and Love and Joy
are the Springs of their eternal Activity,
and *there is no Night there.*

Lamb
to
the
City
of
God
ex-
p
2
DISC
IV.
DISC.

DISCOURSE IV.

CHRIST admir'd and glorify'd in his
Saints.

2 EP. THESSAL. i. 10.

*When he shall come to be glorify'd in his
Saints and admired in all them that
Believe.*

DISC. **H**OW mean and contemptible soe-
IV. **H**ver our Lord *Jesus Christ* might
appear heretofore on Earth, yet there is a
Day coming when he shall make a glo-
rious Figure in the Sight of Men, and
Angels. How little soever the Saints
be esteemed in our Day, and look poor and
despicable in an ungodly World, yet there
is an Hour approaching when they shall
be glorious beyond all Imagination, and
Christ himself shall be glorified in them. In
that Day shall the Lord our Saviour be the
Object of Adoration and Wonder, not
only among those of the Sons of Men
that have believed on him, but before all
the

the intellectual Creation, and that upon the Account of his Grace manifested in Believers. DISC. IV.

The natural Enquiry that arises here is this, *What particular Instances of the Grace of Christ in his Saints shall be the Matter of our Admiration and his Glory in that Day?*

To this I shall propose an Answer under the following Particulars.

First, 'Tis a Matter of pleasing Wonder, That Persons of all Characters should have been united in one Faith and persuaded to trust in the same Saviour and embrace the same Salvation; for some of all Sorts shall stand in that blessed Assembly. Then it shall be a fruitful Spring of Wonder and Glory that Men of various Nations and Ages, of different Tempers, Capacities, and Interests, of contrary Educations and contrary Prejudices, should believe one Gospel and trust in one Deliverer from Hell and Death: That the Sprightly, the Studious and the Stupid, the Wise and the Foolish should relish and rejoice in the same sublime Truths not only concerning the true God, but also concerning Jesus the Redeemer; that the Barbarian and the Roman, the Greek and the Jew should approve and receive the same Doctrines of

DISC. Salvation, that they should come into the
IV. same Sentiments in the matters of Religion,
 and live upon them as their only Hope.

Astonishing Spectacle! when the dark
 and savage Inhabitants of *Africa*, and our
 Forefathers the rugged and warlike *Britons*
 from the *Ends of the Earth* shall appear in
 that Assembly with some of the polite
 Nations of *Greece* and *Rome*, and each of
 them shall glory in having been taught to
 renounce the *Gods* of their Ancestors, and
 the *Demons* which they once worship'd,
 and shall rejoice in *Jesus* the King of *Israel*,
 and in *Jehovah* the everlasting God.

The Conversion of the *Gentile* World to
Christianity is a Matter of glorious Won-
 der, and shall appear to be so in that great
 Day: That those who had been educated
 to believe many Gods or no God at all,
 should renounce Atheism and Idolatry, and
 adore the true God only; and those that
 were taught to sacrifice to Idols and to
 atone for their own Sins with the Blood
 of Beasts, should trust in one Sacrifice and
 the atoning Blood of the Son of God.
 Here shall stand a *believing Atheist*, and
 there a *converted Idolater*, as Monuments
 of the almighty Power of his Grace.

There shall shine also in that Assembly
 here and there a Prince and a Philosopher,
 tho' not many *Wise*, not many *Noble*, not
 many

many Mighty are called; and they shall be DISC.
matter of Wonder and Glory: That Prin- IV.
ces who love no Controul should bow their
Sceptres and their Souls to the Royalty
and Godhead of the poor Man of Naza-
rath: That the *Heathen Philosophers* who
had been used only to yield to Reason
should submit their Understandings to di-
vine Revelation, even when it has some-
thing above the Powers and Discoveries of
Reason in it.

It shall raise our holy Wonder too when
we shall behold some of the Jewish *Priests*
and *Pharisees* who became Converts to the
Christian Faith, adorning the Triumph of
that Day. The *Jewish Pharisees* who ex-
pected a glorious temporal Prince for their
Messiah, that they should at last own the
Son of a Carpenter for their Teacher, their
Saviour and their King; that they should
veil the Pride of their Souls and acknow-
ledge a Parcel of poor Fishermen for his
chief Ministers of State, and receive them
as Embassadors to the World. That those
who thought they were Righteous and
boasted in it should renounce their Boast-
ings and their Righteousnesses, and learn
to expect Salvation and Life for them-
selves from the Death and Righteousness of
another: That they who once called the
Cross of *Christ* folly and weakness, should

DESC. come to see the *Wisdom and Power of God*
 IV. in a crucified Man, and believe him who
 hung upon a Tree as an accursed Creature
 to be *Emanuel* God with us, *God manifest*
in the Flesh and the Saviour of Mankind.

Surely shall Men and Angels say in that
 Day, "These were the Effects of an al-
 "mighty Power, 'twas the Work of God
 "the Saviour, and 'tis marvellous in our
 "Eyes." With united Voices shall all the
 Saints confess, "Flesh and Blood has not
 "revealed this unto us, but the Spirit of
 "our Lord *Jesus Christ* and of God the
 "Father. We had perished in our Folly,
 "but *Christ* has been *made Wisdom* to us;
 "we were in Darkness and lay under the
 "shadow of Death, but *Christ* has given us
 "Light. 1 Cor. i. 30. Ephes. v. 14."

Come all ye Saints of these later Ages
 upon whom the End of the World is come,
 raise your Heads with me and look far
 backwards even to beginning of Time and
 the Days of *Adam*; for the Believers of
 all Ages as well as of all Nations, shall ap-
 pear together in that Day, and acknow-
 ledge *Jesus* the Saviour: According to the
 brighter or darker Discoveries of the Age
 in which they lived he has been the com-
 mon Object of their Faith. Ever since he
 was called the *Seed of the Woman* till the
 Time of his Appearance in the *Flesh*, all
 the

the Chosen of God have lived upon his Grace, tho' Multitudes of them never knew his Name. It is true, the greater

DISC.

IV.

Part of that illustrious Company on the Right Hand of *Christ* lived since the Time of his Incarnation (for the great Multitude which no Man could number is derived from the Gentile Nations. Rev. vii. 9.) Yet the antient Patriarchs with the Jewish Prophets and Saints shall make a splendid Appearance there: One hundred and forty four thousand are sealed among the Tribes of *Israel*: These of old embraced the Gospel in Types and Shadows; but now their Eyes behold *Christ Jesus* the Substance and the Truth. In the Days of their Flesh they read his Name in dark Lines, and looked thro' the long Glas of Prophecy to distant Ages, and a Saviour to come, and now behold they find complete and certain Salvation and Glory in him. These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them. Heb. xi. 13. They died in the Hope of this Salvation and they shall arise in the blessed Possession of it.

Behold *Abraham* appearing there, the Father of the Faithful, who saw the Day of *Christ* and rejoiced to see it, who trusted in his Son *Jesus* two thousand Years before

he

DISC. he was born: His elder Family the pious

IV. *Jesús* surround him there, and we his younger Children among the *Gentiles*, shall stand with him as the Followers of his Faith, who trust in the same *Jesús* almost two thousand Years after he is dead. How shall we both *rejoyce to see this* brightest Day of the Son of Man, and congratulate each others Faith, while our Eyes meet and center in him and our Souls triumph in the Sight and Love and Enjoyment of him in whom we believed! How admirable and divinely Glorious shall our Lord himself appear on whom every Eye is fixed with unutterable Delight, in whom the Faith of distant Countries and Ages is center'd and reconciled, and in whom *all the Nations of the Earth* appear to be blessed according to the ancient Word of Promise. *Gen. 15 and 17.*

Secondly, 'Tis a further Occasion of pleasing Wonder, That so many wicked obstinate Wills of Men and so many perverse Affections should be bowed down and submit themselves to the holy Rules of the Gospel. This is another Instance of the Grace of *Christ*, and shall be the Subject of our joyful Admiration. Every Son and Daughter of *Adam* by Nature is averse to God, inclined to Sin, a Child of Disobedience and Death. *Eph. ii. 2.* There is a new Miracle wrought

wrought by *Christ* in every Instance of con- DISC.
verting Grace, and he shall have the Glory IV.
of them all in that Day. 'Tis a first Re-
surrection from the Dead, 'tis a new Crea-
tion, and the Almighty Power shall then
be publickly adored.

Then one shall say, " I was a *sensual*
" *Sinner*, drench'd in Liquor and unclean
" Lusts, and wicked in all the Forms of
" Lewdness and Intemperance : The
" Grace of God my Saviour appeared to me
" and taught me to deny worldly Lusts,
" which I once thought I could never have
" parted with. I loved my Sins as my
" Life, but he has persuaded and con-
" strained me to cut off a right Hand and
" to pluck out a right Eye, and to part
" with my darling Vices ; and behold me
" here a Monument of his saving Mercy.

" I was *envious* against my Neighbour
" (shall another say) and my Temper was
" *Malice and Wrath* ; *Revenge* was mingled
" with my Constitution, and I thought it
" no Iniquity : But I bless the Name of
" *Christ* my Redeemer who in the Day of
" his Grace turned my Wrath into Meek-
" ness ; he inclined me to love even my
" Enemies, and to pray for them that
" cursed me ; he taught me all this by his
" own Example, and he made me learn it
" by the sovereign Influences of his Spirit.

" I am

DISC. "I am a Wonder to myself, when I think
IV. "what once I was : Amazing Change,
"and Almighty Grace !"

Then a third shall confess, "I was a
"Profane Wretch, a Swearer, a Blas-
"phemer ; I hoped for no Heaven and I
"feared no Hell ; but the Lord seized me
"in the midst of my Rebellions, and
"sent his Arrows into my Soul ; he made
"me feel the Stings of an awaken'd Con-
"science, and constrain'd me to believe
"there was a God and a Hell, till I cried
"out astonished, *What I shall I do to be*
"*saved ?* Then he led me to partake of
"his own Salvation, and from a proud
"rebellious Infidel he has made me a
"penitent and a humble Believer, and
"here I stand to shew forth the Wonders
"of his Grace and the boundless Extent
"of his Forgiveness."

A fourth shall stand up and acknowledge
in that Day, "And I was a *poor carnal*
"*covetous Creature* who made this World
"my God, and Abundance of Money
"was my Heaven ; but he cured me of
"this vile Idolatry of Gold, taught me
"how to obtain Treasures in the heavenly
"World and to forsake all on Earth that
"I might have an Inheritance there ; and
"behold he has not disappointed my Hope :
"I am

"I am now made rich indeed, and I must
"for ever speak his Praises."

DISC
IV.

There shall be no doubt or dispute in that Day, whether it was the Power of our own Will or the superior Power of divine Grace that wrought the blessed Change, that turn'd a Lyon into a Lamb, a groveling Earth-worm into a Bird of Paradise, and of a covetous or malicious Sinner made a meek and a heavenly Saint. The Grace of *Christ* shall be so conspicuous in every glorify'd Believer in that Assembly, that with one Voice they shall all shout to the Praise and Glory of his Grace; *Not to us, O Lord, not to us, but to thy Name be all the Honour.* Pl. cxv. i.

Thirdly, It shall be the Matter of our Wonder, and the Glory of *Christ* in that Day, that so many thousand guilty Wretches should be made righteous by one Righteousness, cleansed in one Laver from all their Iniquities, and sprinkled unto Pardon and Sanctification with the Blood of one Man *Jesus Christ*. See the great Multitude that no Man can number, Rev. vii. 9, 10. They all washed their Robes and made them white in the Blood of the Lamb, ver. 14.

'Tis a matter of Wonder to us now on Earth, that the Blessed Son of God who is one with the Father, should stoop so low as to unite himself to a mortal Nature,
that

DISC that he should become a poor despicable

IV. Man, and pass through a Life of Sufferings and Sorrows, and die an accursed Death to redeem us from Guilt and deserved Misery.

But when we shall see him in his native Glory and Lustre, his acquired Dignities and all the Honours of Heaven heap'd upon him, it will raise our Wonder high to think that such a one should once humble himself to the Death of the Cross, the Death of the vilest Slave, that he might save our Souls from dying; that he should pour out his own Blood to wash off the Stains of millions of Sins, that we might appear Righteous before a God of Holiness. Then shall the multitude of the Saved joined in that Song, *To him that loved us and washed us from our Sins in his own Blood be glory and dominion for ever.* Rev. i. 5, 6. *Worthy is the Lamb that was slain to receive Power and Riches and Honour, for thou hast redeemed us with thy Blood from every Kindred, Tribe and Nation.* Rev. v.

Then shall those blessed Words of Scripture appear and shine in full Glory, howsoever they are often pass'd over in silence and too much forgotten in our Age. Rom. v. 17, 19, 21. *If by one Man's Offence, Death reigned by one; much more they which receive abundance of Grace and of the gift of Righteousness shall reign in Life by one Jesus Christ.*

Christ. For as by one Man's Disobedience **DISQ.**
many were made Sinners: So by the Obedi- **IV.**
ence of one shall many be made Righteous.
That as Sin hath reigned unto Death, even so
might Grace reign through Righteousness
unto eternal Life, by Jesus Christ our Lord.
Then shall our blessed Lord shine in the
complete Lustre of that incommunicable
Name, **JEHOVAH TZIDKENU, The Lord**
our Righteousness. Jer. xxiii. 6.

And not only the *Attonement* and *Salva-*
tion itself shall be the Subject of our glo-
rious Admiration, but the *Way and Manner*
how Sinners partake of it shall minister
further to our Wonder and to the Glory
of *Christ*. That such a World of poor
miserable Creatures should be saved from
Hell by *believing* or *trusting* in Grace when
they could never be saved by all their own
Works; that they should obtain Righteous-
ness and Acceptance unto eternal Life by
a humble Penitence and poverty of Spirit
depending on the Death and Righteousness
of another, when all their labour and toyl
in works of the Law could not make up a
Righousness of their own sufficient to
appear before the Justice of God; *Christ*
will not only be glorified in their *Holiness*
as *Saints*, but admired and honoured in and
by their *Faith* as *Believers*. His Blood and
his Grace shall share all the Glory. *There-*
fore

DISCOVER'tis of Faith and not of Works, that it
IV. might be of Grace. Rom. ix. 15. Yet this

~ saying Faith is the Spring of shining Holiness in every Believer. Duties and Vertues are not left out of our Religion when Faith is brought into it. The Graces of the Saints join happily with the Attonement of Christ to render that Day more illustrious.

Fourthly, That a Company of such feeble Christians should maintain their Course towards Heaven thro' so many thousand Obstacles: This shall be another subject of Admiration, and yield a further Revenue of Glory to our Lord Jesus Christ, for he who is their Righteousness is their Strength also, Isa. xlv. 24. 25. In the Lord shall all the Seed of Israel glory in that Day as their Strength and their Salvation. They have broke thro' all their Difficulties and were able to do all Things thro' Christ strengthening them. Phil. iv. 13.

Behold that noble Army with Palms in their Hands; once they were weak Warriors, yet they overcame mighty Enemies, and have gain'd the Victory and the Prize. Enemies rising from Earth and from Hell to tempt and to accuse them, but they overcame by the Blood of the Lamb. Rev. xii. 7. 11. What a divine Honour shall it be to our Lord Jesus Christ the Captain of our Salvation that weak Christians should subdue

subdue their strong Corruptions and get safe DISC
to Heaven thro' a thousand Oppositions IV.
within and without: It is all owing to the
Grace of *Christ*, that Grace which is all-
sufficient for every Saint. 2 Cor. xii. 9.
*They are made more than Conquerors through
him that has loved them.* Rom. viii. 38.

Then shall the Faith and Courage and
Patience of the Saints have a blessed Re-
view; and it shall be told before the whole
Creation what Strife and Wrestlings a poor
Believer has pass'd thro' in a dark Cottage,
a Chamber of long Sickness or perhaps in
a Dungeon; how he has there combated
with powers of Darkness, how he has
struggled with huge Sorrows, and *has
borne and has not fainted*, tho' he has been
often in *Heaviness thro' manifold Tempta-
tions*. Then shall appear the bright Scene
which St. Peter represents as the Event of
fore Trials. 1 Pet. i. 6, 7. When our
*Faith has been try'd in the Fire of Tribula-
tion and is found more precious than Gold*,
it shall shine to the *Praise, Honour and
Glory of the Suffering Saints and of Christ
himself at his Appearance*.

Behold that illustrious Troop of Martyrs,
and some among them of the feeblest Sex
and of tender Age; now that Women
should grow bold in Faith, even in the
Sight of Torments, and Children with a
manly

DISC. manly Courage shou'd profess the Name of

IV. *Christ* in the Face of angry and threatening Rulers; that some of these should become undaunted Confessors of the Truth, and others triumph in Fire and Torture, these things shall be matter of Glory to *Christ* in that Day; it was his Power that gave them Courage and Victory in Martyrdom and Death. Every Christian there, every Soldier in that triumphing Army shall ascribe his Conquest to the Grace of his Lord his Leader, and lay down all their Trophies at the Feet of his Saviour with humble Acknowledgement and Shouts of Honour.

Almost all the saved Number were at some part of their Lives weak in Faith, and yet by the Grace of *Christ* they held out to the End and are crowned. "I was a poor trembling Creature, shall one say, but I was confirm'd in my Faith and Holiness by the Gospel of *Christ*, or, I rested on a naked Promise and found Support because *Christ* was there, and he shall have the Glory of it." *In him are all the Promises, yea, and in him Amen, to the Glory of the Father, 2 Cor. i. 20, 21, 22 and the Son shall share in this Glory, for he dy'd to ratify these Promises and he lives to fulfil them.*

" Oh

Oh what an almighty Arm is this **DISC.**

(shall the Believer say) that has borne up **W.**

so many thousands of poor sinking Cre-

tures and lifted their Heads above the

Waves! The Spark of Grace that lived

many Years in a flood of Temptations and

was not quenched, shall then shine bright

to the Glory of Christ who kindled and

maintained it. When we have been

brought through all the Storms and the

threatening Seas, and yet the raging Waves

have been forbid to swallow us up, we

shall cry out in Raptures of Joy and Won-

der, *What manner of Man is this that*

the Winds and the Seas have obey'd him?

Then shall it be gloriously evident that

he has conquer'd Satan, and kept the hosts

of Hell in Chains, when it shall appear

that he has made poor mean trembling

Believers victorious over all the Powers of

Darkness, for the Prince of Peace has

bruish'd him under their Feet.

Fifthly, There is more Work for our

Wonder and Joy, and more Glory for our

blessed Lord when we shall see *That so many*

dark and dreadful Providences were work-

ing together in Mercy for the Good of

the Saints; 'tis because Jesus Christ had the

Management of them all put into his

Hand; and we shall acknowledge he has

done all Things well. Rom. viii. 28. All

Things

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Christ admir'd and

DISC. Things have wrought together for Good. It

IV is the Voice of Christ to every Saint in Sorrow, *What I do, thou knowest not now but thou shalt know hereafter.* John xiii. 7.

I saw not then, saith the Christian, that my Lord was curing my Pride by such a threatening and abasing Providence, that he was weaning my Heart from sensual Delights by such a sharp and painful Wound; but now I behold things in another Light and give Thanks and Praises to my divine Physician.

We shall look back upon the Hours of our Impatience and be ashamed, we shall chide the Flesh for its old Repinings, when we shall stand upon the eternal Hills of Paradise and cast our Eyes backward upon yonder Transactions of Time, those past Ages of Complaint and Infirmary. We shall then with Pleasure and Thankfulness confess that the Captain of our Salvation was much in the right to lead us through so many Sufferings and Sorrows, and we were much in the wrong to complain of his Conduct.

Bear up your Spirits then, Ye poor afflicted distressed Souls who are wrestling thro' difficult Providences all in the Dark, Bear up but a little longer, *he that shall come will come and will not tarry*, he will set all his Conduct in a fair Light, and you

glorify'd in his Saints.

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you shall say, "*Blessed be the Lord and all his Government.*"

DISC.
IV.

Sixthly, That Heaven should be so well filled out of such a Hell of Sin and Misery as this World is, shall be another delightful Reflection full of Wonder and Glory. Take a short survey of Mankind, how all Flesh has corrupted its Ways before God, and every Imagination of the Thought of Man's Heart is only evil and that continually; There is none Righteous, no not one. Look round about you and see how Iniquity abounds, Violence, Oppression, Pride, Lust, Sensualities of all kinds, how they reign among the Children of Men: Religion is lost and God forgotten in the World; and yet out of this wretched World Christ has provided Inhabitants for Heaven, where nothing can enter that defileth. Look into your own Hearts, ye Sinners, see what Hell lies there, and ye Converts of the Grace of Christ, look into your Hearts too and see how many of the Seeds of Wickedness still lie hid there; how much Corruption and how little Holiness; look inward and wonder that Christ should ever fit you for Heaven by his converting and his sanctifying Grace.

Look round the World again and survey the Miseries of this Earth; As many Calamities as there are Creatures, and perhaps

Q3

Ten

DISC. Ten times more: Who is there on
 IV Earth without his Sorrows? and sometimes
 a multitude of them meet in one single
 Sufferer: See how Toil and Weariness and
 Disappointment, Poverty and Sickness, Pain
 and Anguish and Vexation are distributed
 thro' this World, that lies on the Borders
 of Hell: see all this and wonder at the
 Grace of *Christ* that has taken a Colony
 out of this miserable World and made a
 Heaven of it.

We shall many of us be a Wonder to
each other as well as to *our selves*, and we
 shall all review and admire the Grace of
Christ in and towards us all. Among the
 rest there are two Sorts of Christians whose
 Salvation shall be a special matter of Won-
 der, and these are the *Melancholy* and the
Uncharitable. The *melancholy* Christian
 shall wonder that ever such a Sinner as
 himself was brought to Heaven; and the
Uncharitable shall wonder how such a Sin-
 ner as his Neighbour came there. The
 poor doubting *melancholy* Soul who was full
 of Fears lest he should be condemned,
 shall then have full Assurance that he is
 elected and redeemed, pardoned and saved,
 when he sees, hears and feels the Salvation
 and the Glory upon him, within him, and
 all around him, and he shall admire and
 adore the Grace of God his Saviour. The
 narrow-

~~narrow-soul'd~~ Christian who said his Neigh-
bour would be damned for want of some
Party-notions, or for some lesser Failings,
shall confess his uncharitable Mistake, and
shall wonder at the abounding Mercy of
Christ, which has pardoned those Errors in
his Neighbour for which he had excom-
municated and condemn'd him. Both
these Christians in that Day, I mean, the
Timorous and the *Censorious*, shall stand at
his right Hand as Monuments of his sur-
prising Grace, who forgave one the De-
fects of his *Faith* and the other his Want
of *Love*; and their Souls and their Tongues
shall join together to rejoice in the Lord,
and their Spirits shall magnify their
God and Redeemer: *Christ* shall have his
due Revenue of Glory from both in the
Hour of their publick Salvation.

O what Honour shall it add to the over-
flowing Mercy of *Christ*, what Joy and
Wonder to all the Saints, to see *Paul* the
Persecutor and Blasphemer there, and *Peter*
who denied the Lord that bought him, and
Mary Magdalen that impure Sinner! See
what a foul and shameful Catalogue, what
Children of Iniquity, are at last made
Heirs and Possessors of Heaven. 1 Cor. vi.
9, 10, 11. The Fornicators and Idolators,
the Thieves and the Covetous, the Drunkards,
the Revilers and the Extortioners. Such

they

DISC. they were in the Days of Ignorance and
 IV. Heathenism, fit Fuel for the Fire of Hell; and in those Circumstances they are utterly excluded from the Kingdom of God; but now they find a Place in that blessed Assembly; and the converting Grace of Christ is admired and glorified that could turn such Sinners into Saints. O surprizing Scene of rich Salvation; when these *Corinthian* Converts wash in the Blood of Christ and renew'd by his Spirit, shall appear in their white Garments of Holiness and Glory! There's not one sinful Creature to be found in all the vast Retinue of the holy Jesus. But there are Thousands who have been once great Criminals, notorious Sinners, and have been snatcht by the Arm of divine Love as Brands out of the burning. What an affecting Sight will it be when we shall behold all the Members of Christ united to their Head and compleat in Glory, and see at the same Time a world of vile Sinners doomed to Destruction! With what Adoration and Wonder shall we cry out, *And such were some of these happy Ones, but they are sanctified, but they are justified in the Name of the Lord Jesus, and by the Spirit of our God, ver. 11. Not unto us, O Lord, not unto us, but to God our Saviour be eternal Honour.*

In the *seventh* Place, There is another Glo-
 rious Wonder added to this illustrious
 Scene, and gives Honour to our blessed Sa-
 viour, and that is, *that so many vigorous,*
beautiful and immortal Bodies should be raised
at once out of the Dust, with all their old In-
firmities left behind them: Not one Ach or
 Pain, not one Weakness or Disease among
 all the glorified Millions; As the *Israelites*
came out of their Bondage in Egypt, so shall
 the Army of Saints from the Prison of the
 Grave, and not one feeble among them. Ps. cx.
 lxxvii. This is the Work of Christ the Crea-
 tor and the Healer.

Here I might run many sorrowful Divi-
 sions, and travel over the large and thorny
 Field of Sickness and Pains that attend hu-
 man Nature, those inborn Mischiefs that
 vex poor Christians in this State of Trial
 and Suffering. But these were all buried
 when the Body went to the Grave, and they
 were buried for ever; he that has the Keys
 of Death shall let the Bodies of his Saints
 out of Prison; but no Gout nor Stone, no
 Infirmity nor Distemper, no Head-ach nor
 Heart-ach shall ever attend them. The
 Body was sown in Weakness, but 'tis raised
 in Power; 'twas sown in Dishonour, 'tis
 raised in Glory, through the Power of the
 second Adam and his quickening Spirit.

1 Cor. xv. 43, 45. Rom. viii. 11.

Then

DISC. Then shall *Christ* appear to be Sovereign
IV. and Lord of Death, when such an endless
 ~~~~~ Multitude of old and new Captives are  
 released at his Word, and the Grave but  
 restor'd its Prey; when those Bodies which  
 have been turned into Dust some thousands  
 of Years, and their Atoms scatter'd abroad  
 by the Winds of Heaven, shall be raised a-  
 gain in Glory and Dignity to meet their  
 descending Lord in the Air. Surely *Jesus*  
 in that Day shall be acknowledged as a So-  
 vereign of Nature, when at the Word of his  
 Command a new Creation shall arise all  
 perfect and immortal.

It will add yet further Glory to *Christ*  
 when we remember what fruitful Seeds of  
 Iniquity were lodged in that Flesh and  
 Blood which we wore on Earth, and  
 which we laid down in the Tomb, and  
 when at the same Time we survey our  
 glorify'd Bodies, how spiritual, how holy,  
 how happily fitted for the Service of glori-  
 fy'd Souls made perfect in Holiness. How  
 did all the Saints once complain of a Law  
 in their Members that warred against the  
 Law of their Minds, and brought them  
 into Bondage to the Law of Sin? But this  
 Law of Sin is now for ever abolish'd, this  
 Bondage dissolved and broken, and these  
 Members are all new-created for Instruments  
 of Righteousness to serve God in his Temple  
 for



for ever and ever. Holy Paul shall no more  
 grow in a sinful Tabernacle, he shall no more  
 complain of that *Flesh wherein no good*  
*Thing dwelt*, he shall cry out no more, *O*  
*wretched Man that I am, who shall deli-*  
*ver me?*

DISC.  
 IV.

Many and bitter have been the Sorrows  
 of a holy Soul in this World, because of  
 the perverse Dispositions of Animal Nature  
 and the Flesh: But none of the Saints in  
 that Assembly shall ever feel again the  
 Stings of inward Envy, the pricking Thorns  
 of Peevishness, nor the wild Ferments of  
 Wrath and Passion: None of them shall  
 ever find those unruly Appetites which  
 wrought so strongly in their old Flesh and  
 Blood, and too often over-power'd their  
 unwilling Souls, those Appetites which  
 brought their Consciences sometimes under  
 fresh Guilt, and filled them with inward  
 Reproaches and Agonies of Spirit. These  
 evil Principles are all destroy'd by Death,  
 they are lost in the Grave and shall have  
 no Resurrection. The new-raised Bodies  
 of the Righteous in that Day shall be com-  
 pletely obedient to the Dictates of their Spi-  
 rits, without any vicious Juices to make  
 Reluctance, or perverse Humours to raise  
 an inward Rebellion: And not only so,  
 but perhaps even our Bodies shall have  
 some active holy Tendencies wrought in  
 them

DISC them so far as corporeal Nature can ad-  
 IV. minister toward the sacred Exercises of a  
 glorify'd Saint. A sweet and blessed  
 Change indeed! And *Jesus* who raised  
 these Bodies in this Beauty of Holiness  
 shall receive the Glory of this divine  
 Work.

The last Instance I shall mention where  
 in *Christ* shall be admired in his Saints, is  
 this, *They shall appear in that Day as so ma-  
 ny Images of his Person and as so many Mo-  
 numents of the Success of his Office.*

Is the blessed *Jesus* a great Prophet and  
 the Teacher of his Church? These are the  
 Persons that have learnt his divine Doc-  
 trine, they have heard the joyful Sound of  
 his Gospel, and the holy Truths of it are  
 copy'd out in their Hearts. These are the  
 Disciples of his School; and by his Word  
 and by his Spirit they have been taught to  
 know God and their Saviour, and they  
 have been train'd up in the Way to e-  
 ternal Life.

Is *Jesus* a great High Priest both of Sa-  
 crifice and Intercession? Behold all these  
 Souls, an endless Number, purify'd from  
 their Defilements by the Blood of his Cross,  
 wash'd and made white in that blessed  
 Laver, and reconciled to God by his at-  
 toning Sacrifice: Behold the Power of his  
 Intercession in securing Millions from the  
 Wrath

*glorify'd in his Saints.*

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Wrath of God, and in procuring for them every divine Blessing. He has obtain'd for each of them Grace and Glory.

DISC.  
IV.  


Is *Jesus the Lord of all Things* and the *King of his Church*? Behold his Subjects waiting on him, a numerous and a loyal Multitude, who have the Laws of their King engraven on their Souls. These are the Sons and Daughters of *Adam* whom he has rescued by his Power from the Kingdom of Darkness and the Hands of the Devil: He has guarded them from the Rage of their malicious Adversaries in Earth and Hell, and brought them safe thro' all Difficulties to behold the Glories of this Day, and to celebrate the Honours of their King.

Is he the *Captain of Salvation*? See what a blessed Army he has lifted under his Banner of Love; and they have follow'd him thro' all the Dangers of Life and Time under his Conduct. These are the *Chosen, the Called, the Faithful*. They have sustain'd many a sharp Conflict, many a dreadful Battle, and they are at last made *more than Conquerors thro' him that has lov'd them*. They attribute all their Victories to the Wisdom, the Goodness and the Power of their divine Leader and even stand amaz'd at their own Success against such mighty Adversaries: But they fought under



**DESC.** under the Banner, Conduct and Influence

**IV.** of the *Prince of Life*, the King of Righteousness, who is always victorious, and has a Crown in his Hand for every Conqueror. *Is Jesus the great Example of his Saints?* Behold the Vertues and Graces of the Son of God copy'd out in all his Followers. *As he was, so were they in this World, holy, harmless and undefiled, and separate from Sinners:* As he now is, so are they, glorious in Holiness and divinely Beautiful, while each of them reflects the Image of their blessed Lord, and they appear as Wonders to all the beholding World. They were unknown here on Earth even as *Christ himself was unknown:* This is the Day appointed to reveal their Works and their Graces. *Jesus is the Brightness of his Father's Glory and the Express Image of his Person;* and all the Sons and Daughters of God shall then appear as so many Pictures of the blessed *Jesus* drawn by the Finger of the eternal Spirit.

And not their Souls only but their glorify'd Bodies also are framed in his Likeness. What Grace and Grandeur dwells in each Countenance, *As thou art, O blessed Jesus,* so shall they be in that Day, all of them resembling the Children of a King. Vigour and Health, Beauty and Immortality shine and reign throughout all that blessed

blessed Assembly. The adopted Sons and **DISC**  
 Daughters of God resemble the original **IV.**  
 and only begotten Son: *Christ* will have  
 all his Brethren and Sisters conformed unto  
 his Glories, that they may be known to be  
 his Kindred, the Children of his Father,  
 and that he *may appear the First-born a-*  
*mong many Brethren.* When the Son of  
 God breaks open the Graves, he forms the  
 Dust of his Saints by the Model of his  
 own glorious Aspect and Figure, *and changes*  
*their vile Bodies into the Likeness of his own*  
*glorious Body by that Power whereby he is*  
*able to subdue all Things to himself.* Phil.  
 iii. ult. He shall be admired as the  
 bright Original, and each of the Saints as  
 a fair and glorious Copy: The various  
 Beauties that are dispersed among all that  
 Assembly are summed up and united in  
 himself; *He is the Chiefest of ten thousands*  
*and altogether lovely.* One Sun in the Fir-  
 mament can paint his own bright Image at  
 once upon a thousand reflecting Glasses, or  
 Mirrors of Gold: What a dazzling Lustre  
 would arise from such a Scene of Reflecti-  
 ons! But what superior and inexpressible  
 Glory, above all the Powers of Similitude  
 and beyond the reach of Comparison, shall  
 irradiate the World in that Day, when  
*Jesus* the Son of Righteousness shall shine  
 upon all his Saints, and find each of them  
 well

**DISC.** well prepared to receive this Lustre, and  
**IV.** to reflect it round the Creation; each of  
 them displaying the Image of the Original  
 Son of God, and confessing all their Ver-  
 tues and Graces, all their Beauties and  
 Glories both of Soul and Body to be no-  
 thing else but mere Copies and Derivations  
 from *Jesus*, the first and fairest Image of  
 the Father!

U S E.

The Doctrines and the Works of divine  
 Grace are full of Wonder and Glory:  
 Such is the Person and Offices of *Christ*,  
 such are his holy and faithful Followers,  
 and such eminently will be the blessed  
 Scene at his Appearance. In the foregoing  
 Part of the Discourse we have briefly sur-  
 vey'd some of those glorious Wonders, we  
 now come to consider what *Use* may be  
 made of such a Theme.

*Use I.* It gives us eminently these two  
 Lessons of *Instruction*.

*Lesson 1.* *How mistaken is the Judgment  
 of Flesh and Sense in the Things that re-  
 late to Christ and his Saints.* The Son of  
 God himself was abused and scorn'd by  
 the blind World, they esteem'd him as one  
 smitten of God and unbelov'd, and they saw  
 no Beauty nor Comeliness in him. *Esa. liii. 23.*

He



glorify'd in his Saints.

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He was poor and despised all his Life, and he was doom'd to the Death of a Criminal, and a Slave. As for the Saints, they find no more Honour, or Esteem, among Men than their Lord, they are many Times called, and counted the *Fifth of the World, and the Off-scouring of all Things*, 1 Cor. iv. 13. This is the Judgment of Flesh and Sense.

But when the great appointed Hour is come, and Jesus shall return from Heaven with a Shout of the Arch-Angel and the Trump of God, when he shall call up his Saints from their Beds of Dust and Darkness, and make the Graves resign those Prisoners of Hope, when they shall all gather together around their Lord, a bright and numerous Army, shining, and reflecting the Splendors of his Presence, How will the Judgment of Flesh and Sense be confounded at once, and revers'd with Shame! "Is this the Man that was loaded with Scandal, that was buffeted with Scorn, and scourged and crucify'd in the Land of Judea? Is this the Person that hung on the cursed Tree, and expir'd under Agonies of Pain and Sorrow? Amazing Sight! How Majestick, how Divine his Appearance! The Son of God and the King of Glory! And are these the Men that were made the Mockery of the World? That wander'd

R

" about

DISC.

IV



"about in Sheep-skins and Goat-skins in  
 "Dens and Caves of the Earth? Sur-  
 "prizing Appearance! How illustrious!  
 "How full of Glory! O that such a Me-  
 "diation might awaken us to judge more  
 "by Faith."

Lesson 2. The next Lesson that we may  
 derive from the Text is this, (viz.) *One  
 great Design of the Day of Judgment is to  
 advance and publish the Glory of Christ. He  
 shall come on Purpose to be glorify'd in his  
 Saints; the whole Creation was made by  
 him and for him; the Transactions of  
 Providence, Grace and Justice are managed  
 for his Honour; and the joyful and terrible  
 Affairs of the Day of Judgment are de-  
 sign'd to display the Majesty and the Power  
 of Jesus the King, the Wisdom and  
 Equity of Jesus the Judge, and the Grace  
 and Truth of Jesus the Saviour. I will  
 grant indeed, that the Appointment of this  
 Day is partly intended for the Glory of  
 Christ in the just Destruction of the Impeni-  
 tent, for he will be glorify'd in pouring  
 out the Vengeance of his Father upon re-  
 bellious Sinners: The Lord Jesus shall be  
 revealed from Heaven with his mighty An-  
 gels in flaming Fire taking Vengeance on  
 them that know not God and obey not the  
 Gospel of our Lord Jesus Christ, who shall  
 be punished with everlasting Destruction from  
 the*

*glorify'd in his Saints.*

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*the Presence of the Lord and from the Glory* DISC.  
*of his Power, ver. 7, 8, 9. before my Text.* IV  
*But his sweetest and most valuable Revenue*  
*of Glory arises from among his Saints.*

If the Messengers of the Churches are called the Glory of Christ, with all the Weaknesses and Sins and Follies that attend the best of them here, as in 2 Cor. viii. 23. much more shall they be his Glory hereafter, when they shall have no Spot nor Blemish found upon them, and the Work of Christ upon their Souls has form'd and finished them in the perfect Beauty of Holiness. The Saints shall reflect Glory on each other, and all of them cast supreme Lustre on Christ their Head: The People shall be the Crown and Glory of the Minister in that Day, and the Minister shall be the Joy and Glory of the People, and both shall be the Crown, Joy and Glory of our Lord Jesus Christ, 1 Thes. ii. 19, 20. 2 Cor. i. 14. 2 Thes. i. 12. He shall appear high on a Throne in the midst of that bright Assembly and say, "Father  
" these are the Sheep that thou hast given  
" me in the Counsels of thine eternal Love;  
" All these have I ransom'd from Hell at  
" the Price of my own Blood, these  
" have I rescued by my Grace from the  
" Dominion of Sin and the Devil, I have  
" formed them unto Holiness and fitted

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" them



DESC. "them for Heaven, I have kept them by  
 IV. "my Power thro' all the Dangers of their  
 "mortal State, and have brought them  
 "safe to thy Celestial Kingdom: *All thine*  
 "are mine, and all mine are thine; I was  
 "glorified in them on Earth. *John xvii. 10.*  
 "and they are now my everlasting Crown  
 "and Glory."

Then shall the unknown Worlds that  
 never fell, Worlds of Angels and innocent  
 Creatures, and the World of guilty Devils  
 and condemned Rebels stand and wonder  
 together at the Recovery and Salvation  
 Christ has provided for the fallen Sons of  
 Adam. They shall stand amazed to see  
 the Millions of Apostate Creatures the In-  
 habitants of this earthly Globe recovered  
 to their Duty and Allegiance by the Son of  
 God going down to dwell amongst them;  
 Millions of impure and deformed Souls  
 restored to the divine Image and made  
 beautiful as Angels by the Grace and Spirit  
 of our Lord Jesus. Those Spectators shall  
 be filled with Admiration and Transport  
 to see such a multitude of Criminals par-  
 doned and justified for the sake of a Right-  
 eousness which they themselves never  
 wrought, and accepted as Righteous in the  
 Sight of God by a Covenant of Grace un-  
 known to other Worlds, and by Faith in  
 the great Mediator. They shall wonder  
 to

*glorify'd in his Saints.*

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to see such an innumerable Company of **DISC.**  
polluted Wretches washed from their Sins **IV.**  
in so precious a Laver as the Blood of  
God's own Son: And he that hung upon  
the Cross as a spectacle of Wretchedness at  
*Jerusalem*, shall entertain the superior and  
inferior Worlds with the Sight of his ado-  
rable and divine Glories, and the Spoils he  
has brought from the Regions of Death  
and Hell. Thus to the *Principalities and*  
*Powers in heavenly Places* shall be made  
known by the Church triumphant the mani-  
fold Wisdom and the manifold Grace of  
God the Father, and his Son *Jesus Christ*,  
Eph. iii. 10.

But tremble, Oh ye obstinate and im-  
penitent Wretches, ye sensual Sinners, ye  
Infidels of a Christian Name and Nation,  
*Christ* will be glorified in you one way  
or another: If your Hearts are not bowed  
and melted to receive his Gospel, you shall  
be punished with everlasting Destruction  
among those that *know not God and obey not*  
*the Gospel of his Son*.

Tremble, ye sensual and ye profane Sons  
of Iniquity, when ye remember this Day,  
when ye shall see the holy Souls that ye  
scorned with Crowns on their Heads and  
Palms in their Hands, with the shout of  
Victory and Joy on their Tongues, and  
the God-man whom ye despised and whose

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Grace

DISC  
IV

Grace ye neglected, shining at the Head of that bright Assembly. Tremble, ye Infidels, ye Despisers of the Name of a crucified Christ, behold his Cross is become a Throne, and his Crown of Thorns a Crown of Glory. See the Man whom ye have scorned and reproached at the head of Millions of Angels, and adored by ten thousand times ten thousand Saints, while wicked Princes and Captains, Armies and Nations of Sinners wait their Doom from his Mouth, nor dare hope for a Word of his Mercy. O make haste, and come, and be reconciled to him, and to God by him, that ye may belong to that blessed Assembly, that ye may bear a Part in the Triumphs of that Day, and that Christ may be glorified in your Recovery from the very Borders of Damnation.

This Thought leads me to the next Use.  
II. This Discourse gives rich Encouragement to the greatest Sinners to hope for Mercy, and to the weakest Saints to hope for Victory and Salvation. Such sort of Subjects of the Grace of Christ shall yield him some of the brightest Rays of Glory at the last Day. Yet, Sinners, let me charge you here, never to hope for this Happiness without solemn Repentance and an intire Change of Heart unto Holiness, for an unholy Soul would be a fearful Blemish

in



In that Assembly and a Disgrace to our Lord Jesus. Christians, I wou'd charge you **Disc.**  
 you **IV.**  never to hope for the Happiness of this Day without Battle and Conquest, for all the Members of that Assembly must be overcomers; but where there is a hearty Desire and Longing after Grace and Salvation, let not the worst of Sinners despair, nor the weakest Believer let go his Hope, for it is such as you and I are in, whom Christ will be magnified in that Day.

To Believe this, Oh thou humbled and convinced Sinner, who complainest thy Heart is hard, tho' thou wouldest fain repent and mourn; who fearest the Bonds of thy Corruptions are so strong that they shall never be broken; believe that the sovereign Grace of Christ has designed to exalt itself in the Sanctification of such unholy Souls as thou art, and in melting such hard Hearts as thine. And thou poor trembling Soul that wouldest fain trust in a Saviour, but art afraid, because of the greatness of thy Guilt and thine abounding Iniquities; believe this, that *where Sin has abounded Grace has much more abounded*. It is from the bringing such Sinners as thou art to Heaven, that the choicest Revenues of Glory shall arise to our Lord Jesus Christ, and thy Acclamations of Joy and Honour to the Saviour shall perhaps be loudest in

**DISC** that Day, when he shall come to be glorified  
**IV** in his Saints and admired in all them that  
 believe.

Read the 1 Tim. i. 13, 14, 15, and 16, and see there what an Account the great Apostle gives of his own Conversion; I was a Blasphemer and a Persecutor and injurious, yet I obtained Mercy; and the Grace of our Lord was exceeding abundant, with Faith, and Love which is in Jesus Christ. Now I am sent to publish and preach to Blasphemers and Persecutors that this is a faithful Saying and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners; of whom I am chief. Howbeit, for this Cause I obtained Mercy, that in me first Jesus Christ might show forth all long-suffering, for a Pattern to them which should hereafter believe on him to Life everlasting.

Turn to another Text, ye feeble Believers, 2 Cor. xii. 9, 10. there you shall find the same Apostle a Convert and a Christian, but too weak to conflict with the Messenger of Satan that buffeted him, nor able to release himself from that sore Temptation that lay heavy upon him; but having received a Word from Christ that his Grace was sufficient, and that his Strength was to shine perfect in Glory in the midst of our Weakness, the Apostle encourages

rages

raises himself to a joyful Hope: Now, say DISC  
he, I can even glory in my Infirmities (so far IV  
as they are without Sin) that the Power of  
Christ may rest upon me; when I am weak  
in my self, I am strong in the Lord.

Are not the most diseased Patients the  
chief Honours of the Physician that hath  
healed them? And must not these appear  
eminently in that Day when he displays to  
the Sight of the World the noblest Monu-  
ments of his healing Power? When  
Cripples and Invalids gain the Victory over  
mighty Enemies, is not the Skill and Con-  
duct of their Leader most admired? You  
are the Persons then in whom Christ will  
be glorified, be of good cheer, receive his  
offer'd Grace and wait for his Salvation.

III. The next Use I shall make of this  
Discourse is to draw a word of Advice from  
it. Learn to despise those Honours and Or-  
naments in this World in which Christ shall  
have no Share in the World to come. I do  
not say, Cast them all away, for many  
things are needful in this Life that can  
have no immediate regard to the other;  
but learn to despise them and set light by  
them, because they reach no further than  
Time, and shall be forgotten in Eternity.  
Never put the higher Esteem on your  
selves or your Neighbours because of the  
gay glitterings of Silk or Silver; nor let  
these



**DISC** these employ your Eyes and your Thoughts  
**IV** in the time of Worship when the Things  
 of the future World should fill up all your  
 Attention; nor let them entertain your  
 Tongues in your friendly Visits, so as to  
 exclude the Discourse of divine Ornaments  
 and the glorious Appearance of our Lord  
*Jesus*.  
 When I am to put on my best Attire,  
 let me consider, if I am hung round with  
 Jewels and Gold, these must perish before  
 that solemn Day, or melt in the last great  
 Burning, they can add no Beauty to me in  
 that Assembly. If I put on Love and Faith  
 and Humility, I shall shine in these here-  
 after, and *Christ* shall have some Rays of  
 Glory from them. O may your Souls and  
 mine be dress'd in those Graces which are  
 Ornaments of Great Price in the Sight of  
 God. 1. Pet. iii. 3, 4. Such as may com-  
 mand the Respect of Angels, and reflect  
 Honour upon *Christ* in that Solemnity.  
 I confess we dwell in Flesh and Blood,  
 and human Nature in the best of us is too  
 much impress'd by things sensible: When  
 we see a Train of human Pomp and Gran-  
 deur, and long Ranks of shining Garments  
 and Equipage, it is ready to dazzle our  
 Eyes and attract our Hearts: Vain Pomp  
 and poor Equipage all this, when com-  
 pared with the Triumph of our blessed  
 Lord

Lord at his Appearance with an endless **DISC**  
 Army of his Holy Ones; where every **IVI**  
 Saint shall be visited (not in Silks and Gold) **W**  
 but in Robes of refined Light out-shining  
 the Sun, such as Christ himself wore in the  
 Mount of Transfiguration. Millions of  
 Suns in one Firmament of Glory. Think  
 on that Day and the illustrious Retinue of  
 our Lord: Think on that Splendor that  
 shall attract the Eyes of Heaven and Earth,  
 shall confound the proud Sinner, and  
 astonish the Inhabitants of Hell: Such a  
 Meditation as this will cast a dim Shadow  
 over the brightest Appearance of a Court  
 or a Royal Festival; 'twill spread a dead  
 Colouring over all the painted Vanities of  
 this Life, 'twill damp every Thought of  
 rising Ambition and earthly Pride, and we  
 shall have but little heart to admire or wish  
 for any of the vain Shows of Mortality.  
 Methinks every gaudy Scene of the present  
 Life, and all the gilded Honours of Courts  
 and Armies would grow faint and fade  
 away and vanish at the Meditation of this  
 illustrious Appearance.

IV. This Text will give us also two  
 hints of Caution.

First, You that are rich in this World,  
 or Wise, or Mighty, dare not ridicule nor  
 scoff at those poor weak Christians in whom  
 Christ shall be admired and glorified in the  
 last

**DISC.** *last Day.* You that fancy you have any advantages of Birth or Beauty, of Mind or Body here on Earth, dare not make a Jest of your poor pious Neighbour that wants them, for he is one of those Persons whom Christ calls his Glory, and he himself has given you warning lest you incur his Re-  
 IV. *mentment on this account, Matt. xviii. 6. Whoso shall offend one of these little ones which believe in me, it were better for him that a Millstone were hanged about his Neck, and that he were drowned in the depth of the Sea.* Perhaps the good Man has some Blemish in his outward Form, or it may be his Countenance is dejected, or his Mien and Figure awkward and uncomely; perhaps his Garments fit wrong and unfashionable upon him, or it may be they hang in tatters; the Motions of his Body perhaps are ungraceful, his Speech improper, and his Deportment is simple and unpolished; but he has shining Graces in his Soul in which Christ shall be admired in the last Day, and how dar'st thou make him thy Laughing-stock? Wilt thou be willing to hear thy scornful Jest repeated again at that Day, when the poor derided Christian has his Robes of Glory on, and the Judge of all shall acknowledge him for one of his Favourites?

The



The second Hint of Caution is this, **You DISCU**  
*that shall be the glory of Christ in that Day* **IV**  
*dare not do any thing that may dishonour him*  
*now* Walk answerable to your Character  
 and your Hope, nor indulge the least sin-  
 ful Defilement. Say within yourselves,  
 "Am I to make one in that splendid Re-  
 "tinue of my Lord, where every one must  
 "appear in Robes of Holiness, and shall I  
 "spot my Garments with the Flesh?  
 "When I am provok'd to Anger and  
 "Indignation, let me say, Doth Wrath and  
 "Bluster become a Follower and an At-  
 "tendant of the meek and peaceful Jesus?  
 "When I'm tempted to Pride and Vanity  
 "of Mind, Will this be a Beauty or a  
 "Blemish to that Assembly that shines in  
 "glorious Humility? Or perhaps I am  
 "wavering and ready to yield and become  
 "a Captive to some foolish Temptation?  
 "But how then can I expect a Place in  
 "that holy Triumph which is appointed  
 "for none but Conquerors? And how  
 "shall I be able to look my blessed Ge-  
 "neral in the Face on that Day, if I prove  
 "a Coward under his Banner and abandon  
 "my Profession of strict Holiness at the de-  
 "mand of a sinful and threatening World?"  
**V.** The last Use I shall make of the Text  
 is matter of *Consolation and Joy* to two  
 Sorts of Christians.

First,

**DESC.** First, *To the poor, mean and despised* **IV!** *lowers of Christ,* and in whom Christ himself is despised by the ungodly World. Read my Text and believe that in you Christ shall be glorified and admired, when with a Million of Angels he shall descend from Heaven and make his last Appearance upon Earth; mean as you are in your own Esteem because of your Ignorance and your Weakness in this World, you shall be one of the Glories of Christ in the World to come: Little and despicable as you are in the Esteem of proud Sinners, they shall behold your Lord exalted on his Throne, and you sitting among the Honours at his Right Hand, while they shall rage afar off and gnash their Teeth at your Glory: When the Eye of Faith is open, it can spie this bright Hour at a Distance, and bid the mourning Christian rejoyce in Hope.

Secondly, There is *Comfort* also in my Text to those *who mourn for the dishonour of Christ in the World*; those lively Members of the mystical Body who sympathize with the blessed Head under all the Reproaches that are cast upon him and his Gospel, who groan under the load of Scandal that is thrown upon Christ in an infidel Age, as tho' it were personally thrown upon themselves. It is matter of Lamentation indeed

indeed that there are but few of this Sort **DESC**  
of Christians in our Day, few that love **IV**  
our Lord Jesus with such Tenderness; but  
if such there be among you, open your  
Eyes, and look forward to this glorious  
Day. This Day to which Enoch the first  
of all the Prophets, and John the last of  
all the Apostles directs our Faith. Read  
their own Words, Jude xiv. 15. Rev. i. 7.  
Behold, the Lord cometh with ten thousands  
of his Saints, to execute Judgment upon all,  
and to convince all that are ungodly among  
them of all their ungodly Deeds which they  
have ungodly committed, and of all the hard  
Speeches, which ungodly Sinners have spoken  
against him. Behold, he cometh with Clouds,  
and every Eye shall see him, and they also  
which pierced him. And all Kindreds of the  
Earth shall wail because of him. Bear up  
your Hearts, ye Mourners, and support  
your Hopes with the Promise of our Lord.  
Again a little while and ye shall see me: ye  
shall see the Son of Man sitting on the Throne  
of his Glory, Matt. xxv. 31. Then shall your  
Heart rejoice in his Honours, and in your  
own, and this Joy no Man taketh from you.  
John xvi. 19, 22. And while he repeats  
this Promise with his last Words in the  
Bible, Surely I come quickly, let every Soul  
of us echo to the Voice of our Beloved,  
Amen. Even so come Lord Jesus.

indeed

D I S-



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The Wrath of the Lamb  
DISC. V.

The Wrath of the Lamb.

REV. VI. 15. 16. 17.

*And the Kings of the Earth, and the great Men and the rich Men and the chief Captains, and the mighty Men, and every bond Man and every free Man hid themselves in the Dens and in the Rocks of the Mountains; and said to the Mountains and Rocks, fall on us and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb: for the great Day of his Wrath is come; and who shall be able to stand.*

DISC. V. **W**HEN some terrible Judgment or Execution of divine Vengeance is denounced against an Age or a Nation, it is sometimes described in the Language of Prophecy by a resemblance to the last and great Judgment-Day, when all Mankind shall be to account for their Sins, and the just and final Indignation of God shall be

be executed upon obstinate and unrepent- DISC.  
ing Criminals. The Discourse of our Sa- V.  
viour in the 24th of *Matthew*, is an emi-  
nent Example of this kind, where the De-  
struction of the *Jewish* Nation is predict-  
ed, together with the final Judgment of the  
World, in such uniform Language and si-  
milar Phrases of Speech, that it is difficult  
to say whether both these Scenes of Ven-  
geance run thro' the whole Discourse, or  
which Part of the Discourse belongs to the  
one and which to the other. The same  
Manner of Prophecy appears in this Text.

Learned Interpreters suppose these Words  
to foretel the universal Consternation which  
was found amongst the *Heathen* Idolaters  
and Persecutors of the Church of *Christ*  
when *Constantine* the first *Christian* Em-  
peror was raised to the Throne of *Rome*  
and became Governor of the World. But  
whether they hit upon the proper Appli-  
cation of this Prophecy or not, yet still 'tis  
pretty evident that this Scene of Terror is  
borrow'd from the last Judgment, which  
will eminently appear to be the *Day of*  
*Wrath*, as it is called, *Rom. ii. 5.* 'Tis the  
great Day of divine Indignation in so  
eminent a Manner, that all the tremendous  
Desolations of Kingdoms and People from  
the Creation of the World to the Consum-  
S mation

DISC. mation of all Things, shall be but as  
 V. Shadows of that Day of Terror and Ven-  
 geance.

I shall therefore consider these Words at present as they contain a solemn Representation of that last glorious and dreadful Day; and here I shall enquire particularly, (1.) *Who are the Persons whose Aspect and Appearance shall then be so dreadful to Sinners.* (2.) *How comes the Wrath which discovers itself at that Time to be formidable;* and (3.) *How vain will all the Shifts and Hopes of Sinners be in that dreadful Day to avoid the Wrath and Vengeance.*

First, *Who are the Persons that appear clothed in so much Terror?*

*Ans.* 'Tis he that sits upon the Throne and the Lamb: 'Tis God the Father of all, the Great and Almighty Creator, the Supreme Lord and Governor of the World, and the Lamb of God, i. e. our Lord Jesus Christ his Son, dwelling in human Nature, to whom the Judgment of the World is committed, and by whom the Father will introduce the terrible and the illustrious Scenes of that Day, and manage the important and eternal Affairs of it. 'Tis by these Names that the Apostle John in this Prophetical Book describes God the Father and his Son Jesus. Rev. iv. 10. and v. 6-13.

If



*The Wrath of the Lamb.*

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22 If it be enquired, Why God the Father **DISC.**  
is described as the Person sitting on the **V.**  
Throne, this is plainly agreeable to the other  
Representations of him throughout the  
Scripture, where he is described as first  
and supreme in Authority, as sitting on the  
Throne of Majesty on high, as denoting  
and commissioning the Lord Jesus his well-  
beloved Son to act for him, and as placing  
him on his Throne to execute his Works of  
Mercy or Vengeance. Rev. iii. 21. *He that  
overcometh shall sit down with me on my  
Throne, saith our Saviour, even as I have  
overcome and am set down with the Father  
on his Throne.* John v. 22—27. *The Fa-  
ther has committed all Judgment into the  
Hands of the Son.* It is true, the Godhead  
or divine Essence is but one, and it is the  
same Godhead which belongs to the Fa-  
ther that dwells in the Son, and in this re-  
spect Christ and the Father are one, he is in  
the Father and the Father in him, John x.  
30, 38; yet the Father is constantly exhi-  
bited in Scripture with peculiar Characters  
of Prime Authority, and the Son is represent-  
ed as receiving all from the Father. John v.  
19, 20, 22, 26, 27.

23 If it be farther enquired, Why Christ is  
called the Lamb of God, I shall not pursue  
those many fine Metaphors and Similies in

DISC. which the Wit and Fancy of Men have run a long Course on this Subject, but shall only mention these two Things.

1. He is called the Lamb, from the Innocence of his Behaviour, the Quietness and Meekness of his Disposition and Conduct in the World. The Character of Jesus among Men was peaceful and harmless, and patient in Injuries; *when he was reviled he reviled not again, but was led as a Lamb to the Slaughter* with Submission and without Revenge: This Resemblance appears and is set forth to view in several Scriptures wherein he is compared to this gentle Creature, *Acts viii. 32. 1 Pet. ii. 23.*

2. He is called the Lamb, because he was appointed a Sacrifice for the Sins of Men, *John i. 29. Behold the Lamb of God which taketh away the Sins of the World. 1 Pet. i. 18, 19. You were redeem'd with the precious Blood of Christ as of a Lamb without Blemish and without Spot. 'Twas a Lamb that was ordain'd for the constant daily Sacrifice amongst the Jews Morning and Evening, to typify the constant and everlasting Influence of the Attonement made by the Death of Christ. Heb. x. 11, 12. 'Twas a Lamb which was sacrificed at the Passover, and on which the Families of Israel feasted to commemorate their Redemption*

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*The Wrath of the Lamb.*

Redemption from the Slavery of Egypt, DISC.  
and to typify Christ who is *our Passover* V.  
*who was sacrificed for us*, and for whose  
Sake the destroying Angel spares all that  
trust in him. 1 Cor. v. 7.

But will a *Lamb* discover such dreadful  
Wrath? Has the Lamb of God such In-  
dignation in him? Can the Meek, the  
Compassionate, the Merciful Son of God  
put on such terrible Forms and Appear-  
ances? Are his tender Mercies vanished  
quite away, and will he renounce the kind  
Aspect and the gentle Language of a Lamb  
for ever?

To this I answer, that the various Glo-  
ries and Offices of our blessed Lord require  
a variety of human Metaphors and Em-  
blems to represent them. He was a Lamb,  
full of Gentleness, Meekness and Com-  
passion, to invite and encourage sinful  
perishing Creatures to accept of divine  
Mercy: But he has now to deal with ob-  
stinate and rebellious Criminals, who re-  
nounce his Father's Mercy, and resist all  
the gentle Methods of his own Grace and  
Salvation: And he is sent by the Father to  
punish those Rebellions, but he is named  
*The Lamb of God* still, to put the Rebels  
in mind what Gentleness and Compassions  
they have affronted and abused, and to



**DISC.** make it appear that their Guilt is utterly  
**V.** inexcusable.

*W* Let us remember Christ is now a Lamb  
 raised to the Throne in Heaven, and fur-  
 nish'd and arm'd with *seven Eyes and seven*  
*Horns*, with perfect Knowledge and per-  
 fect Power to govern the World, to vin-  
 dicate his own Honour, and to avenge him-  
 self upon his impenitent and obstinate  
 Enemies, *Rev. v. 5, 6.* Here the Lamb  
 will assume the Name of the *Lion of the*  
*Tribe of Judah* also, and he must act in  
 different Characters according to the Per-  
 sons he had to deal with.

The *second* general Question which we  
 are to consider is, *How comes the Wrath of*  
*that great Day to be so terrible?*

I answer in general, Because it is not  
 only the *Wrath of God* but of the *Lamb*.  
 'Tis the Wrath that is manifested for the  
 Affronts of divine Authority and the Abuse  
 of divine Mercy: 'Tis Wrath that is a-  
 waken'd by the Contempt of the Laws of  
 God written in the Books of Nature and  
 Scripture, and for the Contempt of his  
 Love revealed in the Gospel by *Jesus*  
*Christ*.

'Tis proper to observe here, that the  
*Wrath of God* and the *Wrath of the Lamb*  
 are not to be conceived as exactly the same,  
 for 'tis the Wrath of the Son of God in his  
 human

human Nature exalted, as well as the Dis- DISC.  
pleasure of God the Father: 'Tis the V.  
righteous and holy Resentment of the Man  
*Jesus* awaken'd and let loose against rebel-  
lious Creatures, that have broken all the  
Rules of his Father's Government, and have  
refused all the Proposals of his Father's  
Grace: 'Tis the Wrath of the highest,  
the greatest and the best of Creatures join'd  
to the Wrath of an offended Creator \*.  
But let us enter a little into Particulars.

I. 'Tis righteous Wrath and just and  
deserved Vengeance that arises from the  
clearest Discoveries of the Love of God neg-  
lected, and the sweetest Messages of divine

---

\* Here let it be observed, that when the holy Scripture  
speaks of the *Wrath and Indignation of the Blessed God*, we  
are not to understand it as tho' God were subject to such  
Passions or Affections of Nature, as we feel fermenting or  
working within ourselves when our Anger rises: But because  
the Justice or Rectoral Wisdom of God inclines him to  
bring natural Evil, Pain or Sorrow upon those who are ob-  
stinately guilty of moral Evil or Sin, and to treat them as  
Anger or Wrath inclines Men to treat those that have of-  
fended them, therefore the Scripture speaking after the man-  
ner of Men calls it the *Wrath and Indignation of God*.

And it is hard to say, whether or no the *Wrath of the  
Lamb*, i. e. of the Man *Christ Jesus* in whom Godhead  
dwells, be any thing more than the calm, dispassionate,  
rectoral Wisdom of the human Nature of *Christ*, inclining  
him to punish rebellious and impenitent Sinners, in confor-  
mity to the Will of God his Father, or in concurrence  
with the Godhead which dwells in him.

**DISC.** *Grace refused.* All the former Discoveries of the Love of God to Man, both in Nature and Providence, as well as by divine Revelation, whether made by Men or by Angels, whether in the Days of the Patriarchs, or in the Days of Moses and the Jews, were far inferior to the Grace which was revealed by Jesus Christ; and therefore the Sin of rejecting it is greater in proportion, and the Punishment will be more severe. *If the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just recompence of Reward,---How shall we escape if we neglect so great Salvation, as this which began to be spoken by our Lord? Heb. ii. 2, 3.*

Moses had many true Discoveries of Grace made to him and intrusted with him for sinful Men; But the Scripture saith, John i. 17. *The Law came by Moses, and Grace and Truth came by Jesus Christ, i. e. in such Superabundance, as tho' Grace and Truth had never appeared in the World before. The forgiving Mercy of God under the Veil of Ceremonies and Sacrifices, and the Mediation of Christ under the Type of the High Priest, was but a dark and imperfect Discovery in comparison of the free, the large, the full Forgiveness which is brought to us by the Gospel of Christ. Learn this Doctrine at large from Heb. x.*



10014. This is amazing Mercy, astonish- DISC.  
ing Grace, and the Despisers of it will de- V.  
serve to perish with double Destruction,  
for they wink their Eyes against clearer  
Light, and reject the Offers of more a-  
bounding Love.

10015. It is Wrath that is awaken'd by the  
most precious and most expensive Methods of  
Salvation slighted and undervalued. Well  
may God say to Christian Nations, espe-  
cially to Great Britain who sits under the  
daily Sound of this Gospel, "What could I  
have done more for you than I have done?"

10016. Isa. v. 4. I have sent my own Son, the  
10017. Son of my Bosom, the Son of my eter-  
10018. nal Love, to take Flesh and Blood upon  
10019. him, that he might be able to die in  
10020. your stead who were guilty Rebels and  
10021. deserved to die: I have given him up  
10022. to the Insults and Injuries of Men, to the  
10023. Temptations, the Buffetings and Rage  
10024. of Devils, to the Stroke of the Sword of  
10025. my Justice, to the cursed Death of the  
10026. Cross for you; here is Heaven and Sal-  
10027. vation purchased for Man with the  
10028. dearest and most valuable Life in all  
10029. the Creation, with the richest Blood that  
10030. ever ran in the Veins of a Creature,  
10031. with the Life and Blood of the Son of  
10032. God, and yet you refused to receive and  
10033. accept of this Salvation procured at so  
10034. im-

DISC. "immense a Price. I called you to part-

V. "take of this invaluable Blessing freely,  
 "without Money and without Price, and  
 "yet you slighted all these Offers of  
 "Mercy; what remains but that my  
 "Wrath should kindle against you in the  
 "hottest Degree, and fill your Souls with  
 "exquisite Anguish and Misery? You  
 "have refused to accept of a Covenant  
 "which was sealed with the Blood of my  
 "own Son, which was confirm'd by mira-  
 "culous Operations of my own Spirit;  
 "you have valued your sinful Pleasures  
 "and the Trifles of this vain World a-  
 "bove the Blood of my Son and the  
 "Life of your Souls: It is divinely pro-  
 "per that divine Vengeance should be  
 "your Portion, who have rejected such rich  
 "Treasures of divine Love." Heb. x. 28—

"31. *He that despised Moses's Law died without Mercy under two or three Witnesses; of how much sorer Punishment suppose ye shall be thought worthy, who hath trodden under foot the Son of God and hath counted the Blood of the Covenant, wherewith he was sanctify'd an unholy Thing, and hath done despite unto the Spirit of Grace? For we know him, that hath said, Vengeance belongeth unto me, I will repay, saith the Lord.*

3. It is Wrath that must avenge the Affronts and Injuries done to the Prime Minister.

Minister of God's Government and the chief Messenger of his Mercy. All the Patriarchs and the Prophets and Angels themselves, were but Servants to bring Messages of divine Grace to Men: And some of them in awful Forms and Appearances represented the Authority of God too: But the Son of God is the prime Minister of his Government, and the noblest Ambassador of his Grace, and the chief Deputy or Vicegerent in his Father's Kingdom. See Heb. i. 1, 2. Ps. ii. 6, 9, 12. His Father's Glory and Grandeur, Compassion and Love, are most sublimely exhibited in the Face of Christ his Son, and God will not have his highest and fairest Image disgraced and affronted without peculiar and signal Vengeance.

The Great God will vindicate the Honours of his Son Jesus in the infinite Destruction of a rebellious and unbelieving World: And the Son himself hath Wrath and just Resentment; he will vindicate his own Authority and his Commission of Grace. He hath a Rod of Iron put into his Hands as well as a Sceptre of Mercy, and with this Rod will he break to Pieces rebellious Nations. Rev. iii. latter end. It is not fit that the first Minister of the Empire of the King of Heaven and the brightest Image of his Majesty and of his Love, should



DISC. should appear always in the Character of  
V. a *Lamb*, a meek and unresisting Creature.

He will put on the *Lion* when his Commission of Grace is ended: He is the *Lion of the Tribe of Juda*. Rev. v. 5. And will rend the *Caul of the Heart* of those unrepenting Sinners who have resisted his Authority and abused his Love.

And how will the Wrath of the Lamb of God penetrate the Soul of Sinners with intense Anguish, when the meek and the compassionate *Jesus* shall be commission'd and constrain'd to speak the Language of Resentment and divine Indignation?

“ Did you not hear of me Sinners in  
“ yonder World, which lies weltering in  
“ Flames? Did you not read of me in the  
“ Gospel of my Grace? Did you not learn  
“ my Character and my Salvation in the  
“ Ministrations of my Word? Were you  
“ not told that I was appointed to be the  
“ Saviour of a lost World, and a Minister  
“ of divine Mercy to Men? And was  
“ there not abundant evidence of it by  
“ Miracles and Prophecies? Were you not  
“ told that I was exalted after my Suffer-  
“ ings to the Right Hand of God, on pur-  
“ pose to bestow Repentance and Remission of  
“ Sins? Acts v. 31. And were you not  
“ informed also, that I had a *Rod of Iron*  
“ given me to dash Rebels to death? Ps. ii.

“ What

“What is the reason you never came to DISC.  
“me, or submitted to my Government, V.  
“or accepted of my Grace? Did you  
“never hear of the Threatenings that  
“stood like drawn Swords against those  
“who wilfully refuse this Mercy? Did  
“you think these were mere Bugbears,  
“mere sounding Words to fright Chil-  
“dren with, and harmless Thunder that  
“would never blast you? Did you think  
“these Flashes of Wrath in my Word were  
“such sort of Lightenings as you might  
“safely play with, and Flame that would  
“never burn? What Punishments think  
“you do you deserve, *first* for the Abuse  
“of my Authority, and *then* for the  
“wilful and obstinate refusal of my  
“Grace? Is it not divinely fit and pro-  
“per my Wrath should awake against  
“such heinous Criminals? Where is any  
“proper Object for my Resentment if you  
“are not made Objects of it? Take them  
“Angels, bind them Hand and Foot, and  
“cast them into outer Darkness: Let  
“them be thrown headlong into the  
“Prison of Hell, where Fire and Brim-  
“stone burn unquenchably, where Light  
“and Peace and Hope can never come.  
“Let them be crushed with the Rod of  
“Iron which the Father hath put into  
“my Hands as the first Minister of his  
King-

DISC. "Kingdom, as the Avenger of his despised Grace,"

4. It is a Wrath that is excited by a final and utter Rejection of the last Proposals of Divine Love. When Mercy was offer'd to Men by the blessed God at first, the Discoveries were more dark and imperfect, there were still further Discoveries to be made in following Ages: Therefore the Crime and Guilt of Sinners in those former Days, was much less than the Crime and Guilt of those who reject this last proposal of Mercy. There is no further Edition of the Covenant of Grace for those who refuse this Offer. Those who neglect Christ as he is set forth in the Gospel to be a Sacrifice for Sin, there remains no more Sacrifice for them, but a certain fearful Expectation of Vengeance and fiery Indignation which shall consume the Adversary. Heb. x. 26, 28.

All the former Dispensations of Grace are contain'd eminently and compleated in this Dispensation of the Gospel. God can send no greater Messenger than his own Son, and he concludes and finishes the whole Scene and Period of Grace with the Gospel of Christ. There remains nothing but Wrath to the uttermost for those who have abused this last Offer of Mercy. This was exemplified in the Destruction of Jerusalem.



*Jerusalem* and the *Jews* a little after they had **DISC.**  
put *Christ* to death, and rejected the *Salva-* **V.**  
*tion* which he proposed; and this *Wrath*  
will be more terribly glorify'd in the final  
Destruction of every *Sinner* that wilfully  
rejects the glad Tidings of this *Salvation*.

5. It is such *Wrath* as arises from the  
*Patience* of a *God* tir'd and worn out by the  
holdest *Iniquities* of *Men*, and by a final per-  
severance in their *Rebellions*. 'Tis the  
Character and *Glory* of *God* to be long  
suffering and slow to *Anger*. *Ex. xxxiv. 6.*  
*The Lord God merciful and gracious, long*  
*suffering, and abundant in Goodness and*  
*Truth; and Jesus his Son is the Minister*  
*of this his Patience, and the Intercessor*  
*for this delay of Judgment and Vengeance.*  
He is represented as interceding one Year  
after another for the Reprieve of obstinate  
*Sinners*, and at his *Intercession* *God* the  
Father waits to be gracious: But *God* will  
not wait and delay and keep Silence for  
ever, nor will *Jesus* for ever plead. *Psal. 1.*  
*1, 3, 21, 22, Consider this ye that forget*  
*God, lest he tear you in Pieces, and there be*  
*none to deliver.* *God* will say then to ob-  
stinate *Sinners* as he did to the *Jews* of  
old, *Jer. xv. 5, 6. I will stretch out my*  
*Hand against thee and destroy thee, I am*  
*weary of repenting: And even the abused*  
*Patience of Jesus the Saviour shall turn*  
into

DISC. into Fury, when the Day of Recompence  
 V. shall come, and the Day of Vengeance which  
 is in his Heart. Esa. lxiii. 1, 4.

O let each of us consider, "How long  
 " have I made the Grace of God wait  
 " on me? How many Messages of Peace  
 " and Pardon have I neglected? How  
 " many Years have I delay'd to accept of  
 " this Salvation, and made Jesus wait on  
 " an impenitent Rebel with the Commis-  
 " sion of Mercy in his Hand, while I have  
 " refused to receive it? Let my Soul be  
 " this Day awaken'd to lay hold of the  
 " Covenant of Grace, to submit to the  
 " Gospel of Christ, lest to Morrow the  
 " Days of his Commission of Mercy to-  
 " ward me expire, lest the Patience of a  
 " God be finish'd, lest the abused Love of  
 " a Saviour turn into Fury and nothing  
 " remains for me but unavoidable De-  
 " struction."

It is a Sentence of divine Wrath which  
 shall be attended with the fullest Conviction  
 of Sinners, and Self-condemnation in their  
 own Consciences. This doubles the Sensa-  
 tions of divine Wrath, and enhances the  
 Anguish of the Criminal to a high degree.

This final Unbelief and Rejection of  
 Grace is a Sin against so much Light and  
 so much Love, that however Men cheat  
 their Consciences now, and charm them  
 into

into Silence, yet at the last Great Day their **DISC**  
own Consciences shall be on the Side of the **V.**  
Judge, when he pronounces Wrath and  
Damnation upon them. What infinite  
Terrors will shake the Soul when there is  
not one of its own Thoughts can speak  
Peace within? When all its own inward  
Powers shall echo to the Sentence of the  
Judge, and acknowledge the Justice and  
Equity of it for ever?

Oh who can express the Agonies of Pain  
and Torture, when the impenitent Sinner  
shall be awaken'd into such Reflections as  
these? "I was placed in a Land of Light  
"and Knowledge, the Light of the  
"Gospel of Grace shone all round me;  
"but I winked my Eyes against the Light,  
"and now I am plunged into utter and  
"eternal Darkness. I was convinced often  
"that I was a Sinner and in danger of  
"Death and Hell, I was convinced of the  
"Truth of the Gospel and the Allsuffi-  
"ciency of the Salvation of *Christ*, but I  
"loved the Vanities of this Life, I fol-  
"low'd the Appetites of the Flesh and the  
"delusive Charms of a tempting World;  
"I delay'd to answer to the Voice of Pro-  
"vidence and the Voice of Mercy, the  
"Voice of the Gospel inviting me to this  
"Salvation, and the Voice of *Christ* re-  
"quiting me to be saved. My own Heart



DISC.

V

W

"condemns me with ten thousand Re-  
 "proaches: How righteous is God in his  
 "Indignation! How just is the Resent-  
 "ment of the Lamb of God in this Day  
 "of his Wrath! What clear and con-  
 "vincing and dreadful Equity attends the  
 "Sentence of my Condemnation, and  
 "doubles the Anguish of my Soul?"

7. It is such Wrath as *shall be executed im-  
 mediately and eternally, without one Hour of  
 Reprieve, and without the least hope of Mer-  
 cy, and that thro' all the Ages to come:* For  
 tho' Jesus is the Mediator between God  
 and Man, to reconcile those to God who  
 have broken his Law, there is no Mediator  
 appointed to reconcile those Sinners to  
 Christ when they have finally resisted the  
 Grace of his Gospel. There is no Blood  
 nor Death that can atone for the final re-  
 jection of the Blood of this dying Saviour.  
 If we resist Jesus Christ the Lord and his  
 Attonement and his Sacrifice, his Gospel  
 and his Salvation, there remains no more  
 Attonement for us. Let us consider each  
 of these Circumstances apart, and dwell  
 a little on these Terrors, that our Hearts  
 may be affected with them.

(1.) *This Wrath shall be executed imme-  
 diately, for the time of Reprieve is come  
 to an end. Here divine Wisdom and*

*Justice*

REMARKS

Justice have set the Limits of divine Patience, and they reach no further.

(2.) It is *Wrath that shall be executed without Mercy*, because the Day and Hour of Mercy is for ever finish'd. That belongs only to this Life. The Day of Grace is gone for ever: *He that once made them will now have no Mercy upon them; and he that form'd them will shew them no Favour.* Esa. xxvii. 11. The very Mercy of the Mediator, the Compassion of the Lamb of God is turn'd into Wrath and Fury. The Lamb himself has put on the Form of a Lion, and there is no Redeemer or Advocate to speak a Word for them who have finally rejected Jesus the only Mediator, worn out the Age of his Pity, and provoked his Wrath as well as his Father's.

(3.) It is *Wrath without end*, for their Souls are immortal, their Bodies are raised to an immortal State, and their whole Nature being sinful and miserable and immortal, they must endure a wretched and miserable Immortality. This is the Representation of the Book of God, even of the New Testament, and I have no Commission from God either to soften these Words of Terror, or to shorten the Term of their Misery.

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*The Wrath of the Lamb.*

REMARKS on this DISCOURSE.

Rem. 1. *What a wretched Mistake is it to imagine the Great God is nothing else but Mercy, and Jesus Christ is nothing else but Love and Salvation. It is true, God has more Mercy than we can imagine, his Love is boundless in many of its Exercises, and Jesus his Son, who is the Image of the Father, is the fairest Image of his Love and Grace. His Compassions have heights and depths and lengths and breadths in them that pass all our Knowledge. Eph. iii. 18. But God is an universal Sovereign, a Wise and Righteous Governor: There is Majesty with him as well as Grace; and Jesus is Lord of Lords, and King of Kings; He bears the Image of his Father's Justice as well as of his Father's Love; otherwise he could not be the full Brightness of his Glory nor the express Image of his Person.*

And besides, the Father hath arm'd him with Powers of divine Vengeance as well as with Powers of Mercy and Salvation. Ps. ii. 9. He has put the Rod of Iron into his Hand to dash the Nations like a Potters Vessel. Rev. ii. 27 & xix. 13. He is the Elect and precious Corner Stone laid in Zion. 1 Pet. ii. 6, But he is a Stone that will bruise those who stumble at him, and those



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on whom he shall fall he will grind them to Powder. Matth. xxi. 42. He is a Lamb and a Lyon too: He can suffer at Jerusalem and Mount Calvary with Silence, and not open his Mouth, and he can roar from Heaven with overspreading Terror, and shake the World with the Sound of his Anger. See that his Mercy be not abused.

DISC.

V.

Rem. 2. *The Day of Christ's Patience makes haste to an end.* Every Day of neglected Grace hastens on the Hour of his Wrath and Vengeance. Sinners waste their Months and Years in Rebellion against his Love, while he waits Months and Years to be Gracious: But Christ is All-wise, and he knows the proper Period of Long-suffering, and the proper Moment to let all his Wrath and Resentment loose on obstinate and unreclaimable Sinners. Oh may every one of our Souls awake to Faith and Repentance, to Religion and Righteousness, to Hope and Salvation, before this Day of our Peace be finish'd and gone for ever. Ps. ii. 12. *Kiss the Son lest he be Angry, and ye perish from the Way, when his Wrath is kindled but a little.* There was once a Season when he saw the Nation of the Jews and the People of Jerusalem wasting the Proposals of his Love; they let their Day of Mercy pass away unimproved, and he foretold their Destruction

T 3

with

*The Wrath of the Lamb.*

**DISC.** with Tears in his Eyes. Luke xix. 41, 42.  
**V.** *He beheld the City and wept over it.* Alas,  
 for the Inhabitants who would not be  
 saved. He was then a Messenger of Salva-  
 tion, and cloth'd with Pity to Sinners, but  
 in the last great Day of his Wrath there is  
 no Place for these Tears of Compassion, no  
 room for Pity or Forgiveness.

**Rem. 3.** *When we preach Terror to ob-*  
*stinate Sinners, we may preach Jesus Christ*  
*as well as when we preach Love and Salva-*  
*tion, for he is the Minister of his Father's*  
*Government both in Vengeance and Mercy.*  
 The Lamb hath Wrath as well as Grace,  
 and he is to be feared as well as to be  
 trusted; and he must be represented under  
 all the Characters of Dignity to which he  
 is exalted, that *knowing the Terrors of the*  
*Lord* as well as the Compassion of the  
*Saviour, we may persuade sinful Men to ac-*  
*cept of Salvation and Happiness.*

DISC.

VI

DISC.

T

## DISCOURSE VI.

### The vain Refuge of Sinners:

OR,

*A Meditation on the Rocks near Tunbridge Wells. 1729.*

REV. vi. 15, 16, 17.

*And the Kings of the Earth, and the great Men and the rich Men, &c. hid themselves in the Dens and in the Rocks of the Mountains, and said to the Rocks and Mountains, Fall on us and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb.*

**I**N the former Discourse on this Text, DISC. VI. we have taken a Survey of these two Persons and their Characters, God and the Lamb, whose united Wrath spreads so terrible a Scene thro' the World at the great Judgment Day; we have also enquired and found sufficient Reasons why

T 4



DISC. the Anger and Justice of God should be  
 VI. so severe against the sinful Sons and  
 Daughters of Men, who have wilfully  
 broken his Law and refused the Grace  
 of his Gospel, and why the Indignation  
 of the Son of God should be superadded  
 to all the Terrors of his Father's Ven-  
 geance.

We are come now to the Third and last  
 general Head of Discourse, and that is to  
 consider, *How vain will all the Refuges and  
 Hopes of Sinners be found in that dreadful  
 Day, when God and the Lamb shall join to  
 manifest their Wrath and Indignation against  
 them.*

These Hopes and Shifts and Refuges of  
 rebellious and guilty Creatures, are re-  
 presented by a noble Image and Descrip-  
 tion in my Text: *They shall call to the Rocks  
 and the Mountains to fall upon them and to  
 cover them from the Face of him that sits  
 upon the Throne, and from the Wrath of  
 the Lamb.* As this address to Mountains  
 and to Rocks appears to be but a vain Hope  
 in extream Distress, when a feeble and help-  
 less Criminal is pursued by a swift and  
 mighty Avenger, so vain and fruitless shall  
 all the Hopes of Sinners be to escape the  
 just Indignation and Sentence of their  
 Judge. In order to shew the Vanity of all  
 the Refuges and Shifts to which Sinners  
 shall

shall betake themselves in that Day, let us DISC.  
spread abroad this sacred Description of VI.  
them in a Paraphrase under the following  
Heads.

I. Let us consider the Rocks and Moun-  
tains as vast and mighty created Beings, of  
huge Figure and high Appearance, whose  
Aid is sought in the last Extremity of De-  
stress; and what is this but calling upon  
Creatures to help them against their Crea-  
tor? What is it but flying to Creatures to  
deliver and save them when their offend-  
ed God resolves to punish? A vain Refuge  
indeed, when God the Almighty Maker of  
all Things, and Jesus his Son by whom  
all Things were made, shall agree to arise  
and go forth against them in their Robes  
of Judgment and with their Artillery of  
Vengeance! What created Being dares in-  
terpose in that Hour to shelter or defend a  
condemn'd Criminal? What high and  
mighty Creature is able to afford the least  
Security or Protection?

The Princes of the Earth and the Cap-  
tains, the Kings and Heroes and Conque-  
rors, with all their Millions of armed Men,  
are not able to lift a Hand for the Defence  
of one Sinner against the Anger of God  
and the Lamb. They themselves shall  
quake and shiver at the tremendous Sight,  
and they shall fly into the Holes of the  
Rocks

**DISC.** Rocks like mere Cowards, and shall join  
**VI.** their Outcries with the Poor and the Slave,  
 entreating the Rocks and Mountains to  
 befriend them with Shelter and Safety.

Not the highest Mountains, not the  
 hardest or the strongest Rocks, not the  
 most exalted or most powerful Persons or  
 Things in Nature can defend when the  
 God of Nature resolves to destroy; When  
 He who is higher than the highest, and  
 stronger than the strongest, shall pronounce  
 Destruction upon Rebels, what Creature  
 can speak Deliverance?

The Rocks and the Mountains obey their  
 Maker, they shiver in Pieces at the Word  
 of his Wrath, and will yield no Relief to  
 Criminals: But Man, rebellious Man, dis-  
 obeys his Maker and calls to the Rocks  
 and Mountains to protect him. Vain  
 Hope, O Sinner, to make the most ex-  
 alted Creatures your Friends, when God  
 the Creator is your Enemy. These inani-  
 mate Things have never learnt Disobedi-  
 ence to their Maker, and rather than  
 screen a Rebel from his deserved Judg-  
 ments, they will offer themselves as In-  
 struments of divine Vengeance.

2. *Rocks and Mountains in their Clefts  
 and Dens and Gaverns, are sometimes con-  
 sidered as Places of Secrecy and Concealment.*  
 My Text tells us, that Kings and mighty  
 Men,



Men, the Rich and the free Man, as well DISC  
as the Poor and the Slave, hid themselves in VI  
Dens and in the Rocks of the Mountain.  
They hoped there might be some secret  
Corner whose thick Shadows and Dark-  
ness were sufficient to hide them, where  
the Judge might not spy or find them out.  
Vain Hope for Sinners to hide in the Holes  
of the Rocks and the deepest Caverns of  
the Mountains, to escape the Notice of  
that God, who is all Eye and all Ear, and  
present at once in every Place of Earth and  
Heaven! Foolish Expectation indeed, to  
avoid the Notice of the Son of God,  
whose Eyes are as a Flame of Fire, and  
shoot thro' the Earth and its darkest  
Caves.

Read the 139th Psalm, Oh Sinner, and  
then think if it be possible to flee from the  
Eye of God, and to hide thyself in the  
Clefts of the Rocks where his Hand shall  
not find thee. — He has already beset thee  
behind and before, and his Hand already  
compasses thee round about in all thy Paths.  
Darkness itself cannot cover thee; The  
Night shines as the Day before him,  
and scatters Light round about the Crimi-  
nal that would hide himself from the  
Wrath of God. Ask Jeremy the Prophet  
and he shall tell thee, that None can hide  
himself in secret Places where God shall not  
see

**DISC.** *see him, the God who fills Heaven and Earth.*

**VI.** Jer. xxiii. 4. He shall hunt obstinate Sinners from every Mountain and out of the Holes of the Rocks, for his Eyes are upon all their Ways, neither their Persons nor their Iniquities can be hid from him.

And as you can never conceal yourselves from the Sight and Notice of the Judge, so neither can you turn your Eyes away from him: You must behold his Face in Vengeance, and endure the distressing Sight. The Rays of his Majesty in the Day of his Wrath shall strike thro' all the Crannies of the darkest Den, and pierce the deepest Shade. *Lord, when thy Hand is lifted up they will not see; but they shall see and be ashamed,* Isa. xxvi. 10. And the Face of the Lamb must be seen in all its unknown Terrors. Rev. i. 7. *Behold, he comes in the Clouds, and every Eye shall see him:* The guilty Creature and the divine Avenger shall meet Eye to Eye, tho' the Creature has hid himself under Rocks and Mountains.

3. These *Rocks and Mountains* are designed to represent not only Concealment and Darkness by their Holes and Caverns, but they are known *Bulwarks of Defence*, and *Places of Security and Shelter*, by reason of their *Strength and Thickness*. When the Prophet would express the Safety of the Man

*The vain Refuge of Sinners.*

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Man who practises Righteousness in a vi- DISC.  
cious Age, Isa. xxxiii. 16. he says *He shall VI.*  
*dwell on High, his Place of Defence* ~~~~~  
*shall be a munition of Rocks.* These shall  
be a Bulwark round him for his Guard  
and Safety. When Sinners therefore flee  
to the Mountains and to the Rocks, they  
may be supposed to seek a thick Covering  
or a Shield of Defence to secure them,  
where the Strokes of divine Anger shall  
not break thro' and reach them: They  
trust to the solid Protection of the Rocks  
and the strength of the Mountains to  
guard them; but these alas, can yield no  
shelter from the Stroke of the Arm of  
God. Should the Rocks, Oh Sinner, at-  
tempt to befriend thee, and surround thee  
with their thickest Fortification, his Wrath  
would cleave them asunder and pierce thee  
to the Soul with greater Ease, than thou  
canst break thro' a Paper Wall with the  
battering Engines of War. Ask the Pro-  
phet *Nabum*, who was acquainted with  
the Majesty of God, and he shall tell thee,  
how it *throws down the Mountain, and*  
*tears the Rock in Pieces: When his Fury is*  
*pour'd out like Fire the Mountains quake at*  
*him, the Hills melt, the Earth is burnt at*  
*his Presence with all that dwell therein.*  
*He that has his Way in the Whirlwind and*  
*in the Storm, and the Clouds are the Dust of*  
his



**DESCRIBE** his Fort, what Mountain can stand before

**VI.** his Indignation, and where's the Rock that  
 can abide in the Fierceness of his Anger?

*Nah. i. 2--6.* Were the whole Globe of the Earth one massy Rock, and should it yawn to the very Centre to give thee a Refuge and Hiding-place, and then close again and surround thee with its solid Defence, yet when the Lord commands the Earth will obey the Voice of him that made it; this solid Earth would cleave again and resign the guilty Prisoner, and yield thee up to the Sword of his Justice. Whereforever a God resolves to strike, Safety and Defence are impossible Things. The Sinner must suffer without Remedy and without Hope, who has provoked an Almighty God, and awaked the Wrath of that Saviour who can subdue all things to himself.

4. *Rocks and Mountains falling upon us are Instruments of sudden and overwhelming Death.* When Sinners therefore call to the Rocks and Mountains to fall upon them and cover them, they are supposed to endeavour to put an End to their own Beings by some overwhelming Destruction, that they may not live to feel and endure the Repentments of an affronted God and an abused Saviour. Tho' they are just raised to Life they would fain die again; but God who

who calls the Dead from their Graves, **DISC**  
will forbid the Rocks and the Mountains **VI**  
and every Creature, to lend Sinners their **W**  
Aid to destroy themselves. Sinners in that  
dreadful Day shall *feel Death, but Death*  
*shall flee from them.* Their Natures are  
now made immortal, and the Fall of Rocks  
and Mountains cannot crush them to Death.  
They must live to sustain the weight of  
divine Wrath which is heavier than Rocks  
and Mountains.

The Life which God hath now given to  
Men in this mortal State may be given up  
again, or thrown away by the daring im-  
piety of Self-murder; and they may make  
many Creatures Instruments of their own  
Destruction; but the Life which the Son  
of God shall give them, when he calls them  
from the Dead, is everlasting; They can-  
not resign their Existence and Immortality,  
they cannot part with it, nor can any Crea-  
ture take it from them. They would ra-  
ther die than see God in his Majesty, or  
the Lamb array'd in his Robes of Judg-  
ment; but the Wretches are immortalized  
to Punishment by the long abused Majesty  
and Power of God: And they must live  
for ever to learn what it is to despise the  
Authority of a God and to abuse the Grace  
of a Saviour. Their doom is everlasting  
Cursings: *They have no Rest Day nor Night,*

**DISC.** *the smook of their Torment will ascend for  
VI. ever and ever in the Presence of the holy  
Angels and in the Presence of the Lamb.*  
Rev. xiv. 10, 11.

Thus have we consider'd these huge and bulky Beings, the Rocks and the Mountains, in all their vast and mighty Figures and Appearances, with all their Clefts and Dens and Caverns for Shelter and Concealment, with all their Fortification and massy Thickness for Defence, and with all their Power to crush and destroy Mankind, and yet we find them utterly insufficient to hide, cover or protect guilty Creatures in that great Day of the Wrath of God and the Lamb.

**REFLECTIONS on the foregoing Discourse.**

1. *How strangely do all the Appearances of Christ to Sinners in the several Seasons and Dispensations of his Grace, differ from that last great and solemn Appearance, which to them will be a Dispensation of final Vengeance.* He visited the World in divine Visions of old, even from the Day of the Sin of Adam, and it was to reveal Mercy to sinful Man; and he sometimes assumed the Majesty of God to let the World know he was not to be trifled with. He visited the Earth at his Incarnation: How lowly



was his State! How full of Grace his Ministry! Yet he then gave Notice of this Day of Vengeance, when he should appear in his own and his Father's most awful Glories. DISC. I  
VLV

He visits the Nations now with the Word of Salvation, he appears in the Glass of his Gospel, and in the Ordinances of his Sanctuary, as a Saviour whose Heart melts with Love, and in the Language of his tenderest Compassions and of his dying Groans, he invites Sinners to be reconciled to an offended God: He appears as a Lamb made a Sacrifice for Sin, and as a Minister of his Father's Mercy, offering and distributing Pardons to Criminals. But when he visits the World as a final Judge, how solemn and illustrious will that Appearance be? How terrible his Countenance to all those who have refused to receive him as a Saviour? *Behold he cometh in flaming Fire with ten thousand of his Angels to render Vengeance to them that resisted his Grace and disobey'd the Invitation of his Gospel.* 2 Thes. i. 7.

Time was when the Father sent forth his Son, not to condemn the World, but that thro' him the World might have Life. John iii. 17. But the Time is coming, when God shall send him array'd with Majesty and with righteous Indignation, to condemn the

DISC.

VI



the rebellious World, and inflict upon them the Pains of eternal Death. Hast thou seen him. Oh my Soul, in the Discoveries of his Mercy, fly to him with all the Wings of Faith and Love, with all the Speed of Desire and Joy fly to him, receive his Grace and accept of his Salvation, that when the Day of the Wrath of the Lamb shall appear thou may'st behold his Countenance without Terror and Confusion.

*Ref. 2. How very different will the Thoughts of Sinners be in that Day from what they are at present? How different their Wishes and their Inclinations? And that with regard to this one Terror which my Text describes (viz.) that they shall address themselves to the Rocks and Mountains for Shelter, and fly into the Dens and Caverns of the Earth for Concealment and Safety. Let us survey this in a few Particulars.*

*Sinners, whose Looks were once lofty and disdainful, whose Eyes were exalted in Pride, their Mouth set against the Heavens and their Hearts haughty and full of Scorn, they shall be humbled to the Dust of the Earth, they shall creep into the Hiding-Places of the Moles and the Bats, and thrust their Heads into Holes and Caverns and Dens of Desolation, at the Appearance*

ance of God their Creator in flaming Fire, DISC.  
and the Son of God their Judge; for he VI.  
is the Avenger of his own and his Father's  
injur'd Honour.

Sinners, who were *once fond of their Idols  
and their sensual Delights*, who made Idols  
to themselves of every agreeable Creature,  
and gave it that Place in their Hearts  
which belongs only to God, they shall be  
horribly confounded in that Day, when  
God shall appear in his Majesty to shake  
the Earth to the Centre, and to burn the  
Surface of it with all its Bravery. This  
is nobly described by the Prophet *Isaiah*,  
Chap. the 2d. from 10--21. *In that Day  
shall a Man cast his Idols of Silver and his  
Idols of Gold, which they made, each one for  
himself to worship, to the Moles and to the  
Bats, to go into the Clefts of the Rock, and  
into the Tops of the ragged Rocks, for fear  
of the Lord and for the Glory of his Majesty,  
when he ariseth to shake terribly the Earth.*

Sinners, who once could not tell how to  
*spend a Day without gay Company*, those  
Sons and Daughters of Mirth, who turned  
their Midnights into Noon with the Splen-  
dor of their Lamps and the rich and shining  
Furniture of their Palaces, those noisy  
Companions of Riot, who made the Streets  
of the City resound with their midnight  
Revels, they shall now fly to the solitary



28 *The vain Refuge of Sinners.*

180. Caverns of the Rocks, and would be glad  
VI. to dwell there in Darkness and Silence for  
ever, if they might but avoid the Wrath  
of a provoked God and the Countenance  
of an abused Saviour. They would fain  
be shut up for ever from Day-light, lest  
they should see the Face of an Almighty  
Enemy, whose Name and Honour have  
been reproached in their Songs of lewd Jol-  
lity and Prophaneness.

Sinners who once *were fond of Liberty*  
*in the wildest Sense*, and could not bear that  
any Restraints should be laid upon their  
Persons or their Wishes, who never could  
endure the Thought of a Confinement to  
their Closets for one half Hour to converse  
with God or with their own Souls there,  
they now call aloud to the Rocks and the  
Mountains to immure them round as a  
Refuge from the Eye of their Judge. They  
were once perpetually roving abroad, and  
gadding through all the gay Scenes of Sen-  
suality, in quest of new and flowery Plea-  
sures, but now they beg to be imprison'd  
for ever in the Dens and Caves of the  
Earth; the deepest and most dismal Caves  
are their most ardent Wishes, that they  
might never see the Countenance of their  
divine Avenger nor feel the weight of his  
Hand.

Sinners

Sinners who heretofore thought themselves  
 and their Deeds of Darkneſs ſecure enough  
 from the Eye of God, and from the Strokes  
 of his Juſtice, while they revel'd in their  
 common Habitations, thoſe who even  
 under the open Sky could defy the Al-  
 mighty, could laugh at his Threatenings,  
 and mock the Prophecies of his Vengeance,  
 now they can find no Caverns deep or dark  
 enough to hide them from his Sight; his  
 Lightenings penetrate the hardeſt Rocks,  
 and ſhine into the deepeſt Solitudes: There  
 is no Screen or Shelter thick and ſtrong  
 enough to ſtand between God and them,  
 and to cover and ſhield them from his  
 Thunder. They call now to the Moun-  
 tains and the Rocks to be an eternal Screen;  
 but the Rocks and the Mountains are deaf to  
 their Cry; Then ſhall they remember with  
 unknown Regret and Anguiſh, thoſe Days  
 of Grace when *Chriſt Jeſus*, who is now  
 their Judge, offer'd himſelf to become a  
 Screen to them, and a Defence from the  
 Anger of God their Creator: But they re-  
 jected this offered Grace. He would have  
 been the Rock of their Safety, where they  
 ſhould have found Refuge from the fiery  
 Threatenings of the broken Law, and the  
 Majeſty of an offended God: The Father  
 himſelf had appointed him for this kind  
 Office to repenting Sinners; and perhaps

DISC  
 VII

DISC. he gave *Moses* a Type or Emblem of it when he commanded himself to hide in the Clefts of the Rock to secure him from Destruction, while the burning Blaze of his Glory passed by, *Exod. xxxiii. 21.* And *Esaiah* the Prophet had foretold, that this *Jesus* should be as the Shadow of a great Rock to shelter them from the Beams of the Wrath of God; but they refused this Blessing, they renounced this Refuge; and now they find there is no other Rock sufficient to become a Shelter from the Stroke of his Almighty Arm or a sufficient Shadow from the burning Vengeance.

Sinners, who *once over-rated their Flesh and Blood and lov'd it with infinite Fondness*, who treated their fleshly Appetites with excessive Nicety and Elegance, and affected a humorous Delicacy in every thing round about them, would now gladly creep into the mouldy Caverns of the Rocks, they would be glad to hide and defile themselves in the dark and noisome Grotto's of the Earth, and squeeze their Bodies into the rough and narrow Clefts, to shield themselves from the Indignation of him that sits upon the Throne and of the Lamb.

Those who *once were so tender of this mortal Life and Limbs*, and could not think of bearing the least Hardship for the sake of Vertue and Piety, are now wishing to have



have those delicate Limbs of theirs crush'd  
by the Fall of Rocks and Mountains:  
They wish earnestly to have their Lives and  
their Souls destroy'd for ever, and their  
whole Natures buried in Desolation and  
Death, if they might but avoid the eternal  
Agonies and Torments that are prepared  
for them. Now they long for Caverns and  
Graves to hide them for ever from the  
Justice of God, whose Authority they have  
despised, and from the Wrath of a Saviour  
whose Mercy they have impiously re-  
nounced.

Look forward, Oh my Soul, to this  
awful and dreadful Hour; survey this tre-  
mendous Scene of Confusion, when Sin-  
ners shall run counter to all their former  
Principles and Wishes, and pass a quite  
different Judgment upon their sinful De-  
lights from what they were wont to do in  
the Days of this Life of Vanity. Leano,  
Oh my Soul, to judge of things more agree-  
ably to the Appearances of that Day;  
Never canst thou set the flattering Plea-  
sures of Sense, and the Joys of Sin in a  
truer and juster View than in the Light of  
this glorious and tremendous Judgment.

Refl. 3. *How great and dreadful must the  
Distress of Creatures be when they cannot  
bear to see the Face of God their Creator?  
How terrible must be the Circumstances*

**DESC.** of the Sons of Men, which they cannot  
**VI.** indure to see the Face of the Son of God,  
 but would fain hide themselves from  
 the Sight under Rocks and Mountains?  
 How wretched must their State be, who  
 avoid the Face of the blessed God with  
 Horror, which the holy Angels ever behold  
 with most intense Delight, and which the  
 Saints rejoice in as their highest Happiness?  
 'Tis their Heaven to see God and behold  
 the Glory of his Son *Jesus*. Matth. v. 8,  
 John xvii. But this is the very Hell of  
 Sinners in that dismal Hour, and will fill  
 their Souls with such inexpressible Anguish,  
 that they call to the Rocks and Mountains  
 to hide them from the Sight. Dreadful  
 and deplorable is their Case indeed, who  
 cannot indure to see the Countenance of  
*Jesus* the Son of God, *Jesus* the Saviour  
 of Men, the Copy of the Father's Glory,  
 and the Image of his Beauty and Love.  
 They cannot bear to see that *Jesus* who is  
 the chiefest of ten thousands and altogether  
 lovely; they fly from that blessed Coun-  
 tenance which is the Ornament and the  
 Joy of all the holy and happy Creation:  
 that blessed Countenance is become the  
 Terror and Confusion of impenitent and  
 guilty Rebels.

And what shall I do, if I should be found  
 amongst this criminal Number in that  
 great

great Day? If I look at the *Wisdom* and the *DISC*  
*Righteousness* of God, these will reflect the *VL*  
keenest Rays of Horror and Anguish upon  
my Soul, for it is that *Wisdom* and that  
*Righteousness* that have joined to prepare  
the Salvation which I have rejected, and  
therefore now that wise and righteous God  
seeth it proper and necessary to punish me  
with everlasting Sorrows. If I look at the  
*Power* of God it is a dreadful Sight: Eter-  
nal and Almighty Power, that can break  
thro' Rocks and Mountains to inflict Ven-  
geance upon the Guilty, and stands engaged  
by his Honour to break my rebellious  
Spirit with unknown Torments. If I look  
at his *Goodness* or his *Love*, 'tis Love and  
Goodness that I have despised and abused,  
and 'tis now changed into divine Fury. If  
I look at the *Face of Jesus*, and find there  
the correspondent Features of his Father,  
I shall then hate to see it—for this very  
Reason, because it bears his Father's Image  
who is so terrible to my Thoughts. I  
shall neither be able to bear the Sight of  
God or of his fairest Copy, that is, *Jesus*  
his Son, because I am so shamefully unlike  
them both, and besides, I have affronted  
their Majesty and despised their Mercy.

How painful and smarting will be the  
Reflection of my Heart in that Day, when  
I shall remember that *Jesus* called out to

me



DROVE me from Heaven by the Messengers of his  
 W. Grace, and said, *Behold me, behold me,  
 look unto me from the Ends of the Earth,  
 and be saved.* But now he is armed with a  
 Commission of Vengeance, and he strikes  
 Terror and exquisite Pain into my Soul  
 with every Frown, so that I shall wish to  
 be for ever hid from the Face of the Lamb,  
 for the great Day of his Wrath is come, and  
 who shall be able to endure this Wrath, to  
 stand before his Thunder, or bear the  
 Lightning of this Day? Alas, how miser-  
 able must I be by an everlasting Necessity,  
 if I cannot bear the Countenance of God  
 and Christ, which is the Spring of un-  
 changeable Happiness to all the Saints and  
 the blessed Angels? Oh may I timely  
 secure the Love of my God, and gain an  
 Interest in the Favour and Salvation of the  
 blessed Jesus! Here, Oh Lord, at thy Foot  
 I lay down all the Weapons of my former  
 Rebellions; I implore thy Love thro' the  
 Interest of thy Son the great Mediator:  
 Let me see the Light of thy Countenance  
 and the Smiles of thy Face: Let me see a  
 reconciled God, and let him tell me that  
 my Sins are all forgiven; then shall I not  
 be afraid to meet the Countenance of him  
 that sits upon the Throne or the Lamb,  
 when Christ shall return from Heaven to  
 punish

punish the impenitent Rebels against divine Grace. DISC. VII

*Recl. 4. How hopeless as well as distressed is the Case of Sinners in this Day, when they are driven to this last Extremity, to seek Help from the Rocks and the Mountains?*  
Tis the last but the fruitless Refuge of a frightened and perishing Creature: The Rocks and Mountains refuse to help them; they will not crush to Death those Wretches whom the Justice of God has doom'd to a painful Immortality, nor will they conceal or shelter those obstinate Rebels whom the Son of God has raised out of their Graves to be expos'd to publick Shame and Punishment. Those high and hollow Rocks, those dismal Dens and Caverns dark as Midnight, those deep and gloomy Retreats of Melancholy and Sorrow, which they shun'd with utmost Aversion, and could hardly bear to think of them without Horror here on Earth, are now become their only Retreat and Shelter; but 'tis a very vain and hopeless one.

When I see such awful Appearances in Nature, huge and lofty Rocks hanging over my Head, and at every Step of my approach they seem to nod upon me with overwhelming Ruin, when my Curiosity searches far into their hollow Clefts, their dark and deep Caverns of Solitude and Deso-

**DISC.** Desolation, methinks while I stand amongst them I can hardly think myself in Safety, and at best they give a sort of solemn and dreadful Delight: Let me improve the Scene to religious Purposes, and raise a divine Meditation. Am I one of those Wretches who shall call to these huge impending Rocks to fall upon me? Am I that guilty and miserable Creature who shall entreat these Mountains to cover me from him that sits on the Throne and the Lamb? Am I prepared to meet the Countenance of the blessed *Jesus* the Judge in that Day? Have I such an Acquaintance with the Lamb of God who takes away the Sins of the World, such a holy Faith in his Mediation, such a sincere Love to him, and such an unfeigned Repentance of all my Sins, that I can look upon him as my Friend and my Refuge, and a Friend infinitely better than Rocks and Mountains, for he not only screens me from the divine Anger, but introduces me into the Father's Love, and places me in his blissful Presence for ever?

*Refl. 5. What hideous and everlasting Mischief is contained in the Nature of Sin, especially Sin against the Gospel of Christ, against the Methods of Grace and the Offers of Salvation, which exposes Creatures to such extreme Distress? The fairest and the most flatter-*



*The vain Refuge of Sinners.*

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DISC.  
VI.  
flattering Iniquity, what beautiful Colours  
soever it may put on in the Hour of  
Temptation, yet it carries all this hidden  
Mischief and Terror in the Bosom of it,  
for it frights the Creature from the Sight  
of his Creator, and his Saviour, and makes  
him fly to every vain Refuge. *Adam and  
Eve*, the Parents of our Race, when they  
lost their Innocence and became Criminals,  
fled from the Presence of God whom they  
conversed with before in holy Friendship.  
*Gen. iii. 8. They hid themselves among the  
Trees of Paradise*, and the thickest Shadows  
of the Garden; but the Eye and the Voice  
of God reached them there: The Curse  
found them out, tho' that was a Curse  
allay'd with the promised Blessing of a  
Saviour. Guilt will work in the Con-  
science and tell us, that *God is angry*, and  
the next Thought is, *Where shall I hide  
myself from an angry God?* But when the  
Mercy of God has taught us where we  
may hide ourselves, even under the Shadow  
of the Cross of his Son, and we refuse to  
make him our Refuge, there remains no-  
thing but a final Horror of Soul, and a  
hopeless Address to Rocks and Mountains  
to hide us from an offended God and a pro-  
voked Saviour.

Whensoever, Oh my Soul, thou shalt  
find or feel some flattering Iniquity alluring  
thy

**DISC.** thy Senses, making court to thy Heart, and ready to gain upon thy inward Wishes, remember the distress and terror of Heart that Sinners must undergo in the great and terrible Day of the Lord. Think of the Rocks and Mountains which they vainly call upon to befriend them, to shield them from the Vengeance of that Almighty Arm which is provoked by Sin to make his Creatures miserable. Remember, O my Soul, and fear; remember and resist the vile Temptation, and stand afar off from that Practice which will make thee afraid to see the Face of God.

*Reff. 6. Of what infinite Importance is it then to Sinners to gain a humble Acquaintance and Friendship with the Lamb of God who takes away the Sins of the World, that we may be able with Comfort to behold the Face of him that sits on the Throne in that Day. Which of us can say, I am not a Sinner, I am not guilty before God? And which of us then has the Courage and Hardness to declare, I have no need of a Saviour? And is there any one amongst us who hath not yet fled for Refuge to Jesus our only and sufficient Hope? There is a Protection provided against a provoked God, but there is none against a neglected and abused Saviour: I mean, where this Neglect and Abuse is final and unrepented.*  
Oh,

Oh, how solicitous should every Soul be in a Matter of this divine Moment, this everlasting Importance? What Words of Compassion shall we use, what Words of awakening Terror, to put Sinners in mind of their extreme Danger, if they neglect the only Security which the Gospel has appointed? What Language of Fear and Importunity shall we make use of, to hasten you, Oh Sinners, to the Acquaintance, the Faith and the Love of *Jesus* the Saviour, that you may behold his Face and the Face of the *Father* with Serenity and Joy in the last Day? Give yourselves up to him then without further Delay, as your Teacher, your High Priest, your Reconciler, your Lord and King. His blessed Offices are the only Chambers of Protection when God shall arise to burn the World and to avenge himself on his Enemies that will not be reconciled.

Ref. 7. Let us take occasion from my Text also to meditate on the *happy Circumstances of true Christians in that Day of Terror*: Behold the Judge appears, he cometh in the Clouds surrounded with Armies of avenging Angels, the Ministers of his Indignation; he rideth on a Chariot of flaming Fire, the Earth with all its Mountains melt like Wax at the Presence of the Lord, the Fields and the Forests become



**DESC.** become one spacious Blaze, the Sea grows  
**VII** dry and forsakes its Shores, and Rivers  
 flee away at his Lightening; the Rocks are  
 broken and shiver'd at the Appearance of  
 his Majesty, the Tombs are thrown open  
 and with terrible Dismay shall the Graves  
 give up their Dead; the Pyramids of Brick  
 and Stone moulder and sink into Dust, the  
 Sepulchres of Brass and Marble yield up  
 their Royal Prisoners, and all the Captives  
 of Death awake and start into Life at the  
 Voice of the Son of God. Amidst all  
 these Scenes of Surprize and Horror, with  
 how serene a Countenance and how peace-  
 ful a Soul do the Saints awake from their  
 Beds of Earth? Calm and Serene among  
 all these Confusions they arise from their  
 long Slumber, and go to meet their return-  
 ing Saviour and their Friend. They have  
 seen him in the Glass of his Gospel, sub-  
 mitted to his Laws, and rejoiced in his  
 Grace, and they now delight to see him  
 Face to Face in his Glory. They have  
 seen him vested with his Commission of  
 Mercy, they have heard and received his  
 Message of Goodness and Love, and they  
 cannot but rejoice to see him coming to  
 fulfil his last Promises. They have  
 cheerfully subjected themselves to his Go-  
 vernment here on Earth, they have fol-  
 lowed him in Paths of Holiness through  
 the

the Wilderness of this World, and what **DISCO**  
remains but that they be publickly acknow- **VII**  
ledged by Jesus the Judge of all, and fol-  
low him up to the Place of Blessedness  
which he hath prepared for them.

Perhaps some of these holy Ones in the  
Days of the Flesh, were banish'd from the  
Cities and the Societies of Men for the  
Sake of *Christ*, they were driven out from  
their native Towns, and forced to seek a  
Shelter in solitary *Dens and Caves* among  
Rocks and Mountains, *to wander through*  
*Deserts in Sheep-skins and Goat-skins, desti-*  
*tute, afflicted, tormented.* Heb. xi. 31. they  
made the Clefts of the Rock and Caverns  
of the Earth their Refuge from the Face  
of their cruel Persecutors: The Moun-  
tains and Rocks sheltered them from the  
Wrath of Princes, and the dark Grotto's  
of the Earth, and the Dens of Wild Beasts  
concealed them from the Rage of Men,  
from the Sword of the Mighty; but now  
the Scene is gloriously changed, the Mar-  
tyrs and holy Confessors awaking from  
their Graves, exult and triumph in the  
Smiles of their Judge, and receive publick  
Honours before the whole Creation of  
God. They behold the infinite Consterna-  
tion of haughty Tyrants and persecuting  
Princes, of proud Generals and bloody  
Captains in that Day: They hear them

**DISC.** *call to Rocks and Mountains to hide them*  
**VL** *from the Face of him that sits upon the*

*Throne and the Lamb.* The Authority and regal Honour of the Emperors of the Earth hath long slept in the Dust, but it is lost there for ever; their Glory shall not awake nor arise with them: Behold the mighty Sinners who have been the Enemies of *Christ*; or negligent of his Salvation, how they creep, affrighted out of their shattered Marbles, and leave all that Pomp and Pride of Death in Ruins, to appear before God with Shame and everlasting Contempt. The Men of Arms, the Captains and Sons of Valour, whose Swords lay under their Heads with their Trophies and Titles spread around them, shall raise their Heads up from the Dust with utmost affright and anguish of Spirit: Their Courage fails them before the Face of *Jesus* the Lord and Judge of the whole Creation. They would fly to the common Refuge of Slaves, they shrink into the Holes of the Rocks, and call to the Mountains to screen and protect them: *And every bond Man and every free Man* who have not known nor loved God and *Christ*, are plunged into extreamest Distress; but the humble Christian is serene and joyful, and lifts up his Head with Courage and



and Delight in the midst of these Scenes of DISC  
Astonishment and Dismay.

VI

“ He is come, he is come, saith the  
“ Saint, even that Lord *Jesus* whom I  
“ have seen, whom I have known and  
“ loved in the Days of my mortal Life,  
“ whom I have long waited for in the  
“ Dust of Death; he is come to reward  
“ all my Labours, to wipe away all my  
“ Sorrows, to finish my Faith and turn it  
“ into Sight, to fulfill all my Hopes and  
“ his own Promises; he is come to deli-  
“ ver me for ever from all my Enemies,  
“ and to bear me to the Place which he  
“ has prepared for those that love him and  
“ long for his Appearance.”

“ O blessed be the God of Grace who  
“ hath convinced me of the Sins of my  
“ Nature, and the Sins of my Life in the  
“ Days of my Flesh; who hath discovered  
“ to me the Danger of a guilty and sinful  
“ State, hath shewn me the Commission  
“ of Mercy in the Hands of his Son,  
“ hath pointed me to the Lamb of God  
“ who was offered as a Sacrifice to take  
“ away the Sins of Men, and hath in-  
“ clined me to receive him in all his divine  
“ Characters and Offices, and to follow  
“ the Captain of my Salvation thro’ all  
“ the Labours and Dangers of Life. I  
“ have trusted him, I have loved him, I

DISC. " have endeavour'd, though under many  
 VI " Frailties, to honour and obey him, and  
 " I can now behold his Face without Ter-  
 " ror: While the mighty Men of the  
 " Earth tremble with Amazement and  
 " call to the Rocks and Mountains to hide  
 " them from his Face, I rejoice to see him  
 " in his Robes of Judgment, for he is  
 " come to pronounce me Righteous in the  
 " Face of Men and Angels, to declare me  
 " a good and faithful Servant before the  
 " whole Creation, to set the Crown of  
 " Victory on my Head, to take me to  
 " Heaven with him that *where he is I may*  
 " *be also to behold his Glory, and to par-*  
 " *take for ever of the Blessings of his*  
 " *Love.* Amen.

DISC.

DISCOURSE VII.

No Night in Heaven.

REV. xxii. 25.

*And there shall be no Night there.*

**L**ENGTH of Night and over-spread-  
ing Darkness in the Winter Sea-  
son, carries so many Inconveniences with it,  
that it is generally esteem'd a most uncom-  
fortable Part of our Time. Tho' Night and  
Day necessarily succeed each other all the  
Year, by the wise appointment of God in the  
Course of Nature, by means of the Revo-  
lution of the heavenly Bodies, or rather  
of this earthly Globe, yet the Night-  
Season is neither so delightful nor so useful  
a Part of Life as the duration of Day-  
light. 'Tis the Voice of all Nature as  
well as the Word of Solomon, *Light is sweet,  
and a pleasant thing to enjoy the Sun-beams.*  
Light gives a Glory and Beauty to every  
thing that is visible, and shews the Face of



DISC. Nature in its most agreeable Colours; but  
 VII Night, as it covers all the visible World  
 with one dark and undistinguishing Veil,  
 is less pleasing to all the animal Parts of  
 the Creation. Therefore as *Hell* and the  
 Place of Punishment is called *utter Dark-  
 ness* in Scripture, so *Heaven* is represented  
 as a Mansion of *Glory*, as the *Inheritance of  
 the Saints in Light*: And this Light is  
 constant without Interruption, and Ever-  
 lasting or without End. So my Text ex-  
 presses it, *There shall be no Night there*.

Let it be observed, that in the Language  
 of the holy Writers, *Light* is often ascribed  
 to intellectual Beings, and is used as a Me-  
 taphor to imply *Knowledge and Holiness, and  
 Joy*. *Knowledge* as the Beauty and Excel-  
 lency of the *Mind*, *Holiness* as the best  
 Regulation of the *Will*, and *Joy* as the  
 Harmony of our best Affections in the  
 Possession of what we Love: And in Op-  
 position to these, *Ignorance, Iniquity and  
 Sorrow*, are represented by the Metaphor  
 of *Darkness*. Then we are in *Darkness*  
 in a spiritual Sense, when the Understand-  
 ing is Beclouded or led into Mistake, or  
 when the Will is perverted or turned away  
 from God and Holiness, or when the most  
 uncomfortable Affections prevail in the  
 Soul. I might cite particular Texts of  
 Scrip-

*No Night in Heaven.*

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Scripture to exemplify all this. And when DISC  
it is said, *There shall be no Night in Hea-* VII  
*ven,* it may be very well apply'd in the  
spiritual Sense; there shall be no Errors or  
Mistakes amongst the Blessed, no such Ig-  
norance as to lead them astray, or to make  
them uneasy; the Will shall never be  
turn'd aside from its pursuit of Holiness  
and Obedience to God; nor shall the Af-  
fections ever be ruffled with any thing that  
may administer Grief and Pain. Clear  
and unerring Knowledge, unspotted Hol-  
iness, and everlasting Joy shall be the Por-  
tion of all the Inhabitants of the Upper  
World. These are common mere Subjects  
of Discourse.

But I chuse rather at present to consider  
this Word NIGHT in its *literal* Sense, and  
shall endeavour to represent Part of the  
Blessedness of the Heavenly State under  
this special Description of it. *There is no  
Night there.*

Now in order to pursue this Design, let  
us take a brief Survey of the several  
*Evils* or *Inconveniences* which attend the  
Night or the Season of Darkness here on  
Earth, and show how far the heavenly  
World is removed and free from all man-  
ner of Inconvenience of this kind.

DISC.

VII.

I. Tho' Night be the Season of Sleep for the Relief of Nature, and for our Refreshment after the Labours of the Day, yet it is a certain Sign of the Weakness and Weariness of Nature, when it wants such Refreshments, and such short Seasons of Relief. But there is no Night in Heaven. Say, O ye Inhabitants of that vital World, are ye ever weary? Do your Natures know any such Weakness? Or are your holy Labours of such a kind as to expose you to Fatigue, or to tire your Spirits? The Blessed above mount up towards God, as on Eagles Wings, they run at the Command of God and are not weary, they walk on the Hills of Paradise and never faint, as the Prophet *Isaiah* expresses a vigorous and pleasurable State. *Chap. xl. v. last.*

There are no such animal Bodies in Heaven, whose natural Springs of Action can be exhausted or weakened by the Business of the Day: There is no Flesh and Blood there to complain of Weariness, and to want Rest. O blessed State, where our Faculties shall be so happily suited to our Work, that we shall never feel ourselves weary of it nor fatigued by it.

And as there is no Weariness, so there is no Sleeping there. Sleep was not made for the heavenly State. Can the Spirits of the Just ever sleep under the full Blaze of divine



divine Glory, under the incessant Commu-  
 nications of divine Love, under the per-  
 petual Influences of the Grace of God the  
 Father, and of Jesus the Saviour, and  
 amidst the inviting Confluence of every  
 Spring of Blessings.

Another Inconvenience of Night  
 near akin to the former is, that *Business* is  
 interrupted by it, partly for want of Light  
 to perform it, as well as for want of Strength  
 and Spirits to pursue it. This is constantly  
 visible in the Successions of Labour and  
 Repose here on Earth; and the Darkness  
 of the Night is appointed to interrupt the  
 Course of Labour and the Business of the  
 Day, that Nature may be recruited. But  
 the Business of Heaven is never interrupt-  
 ed; there is everlasting Light and ever-  
 lasting Strength. Say, ye blessed Spirits  
 on high, who join in the Services which  
 are performed for God and the Lamb there,  
 ye who unite all your Powers in the Wor-  
 ship and Homage that is paid to the Fa-  
 ther and to the Son, ye that mingle in all  
 the joyful Conversation of that divine and  
 holy Assembly, say, is there found any  
 useless Hour there? Do your Devotions,  
 your Duties and your Joys ever suffer such  
 an intire Interruption of Rest and Silence,  
 as the Season of Darkness on Earth neces-  
 sarily

DISC. surely creates amongst the Inhabitants of  
 VII. our World?

*The living Creatures\** which are represented by *John* the Apostle in *Rev. iv.* whether they signify *Saints* or *Angels*, yet they were full of *Eyes* that never slumber; they rest not *Day nor Night*; this is spoken in the Language of Mortals, to signify, that they are never interrupted by any Change of Seasons or intervening Darknests in the Honours they pay to God: They are described as ever saying, *Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come.* And the same sort of Expression is used concerning the *Saints* in Heaven. *Rev. vii. 15.* *They who came out of great Tribulation, and have washed their Robes and made them white in the Blood of the Lamb, they are before the Throne of God, and serve him Day and Night in his Temple,* i. e. they constantly serve or worship him in his holy Temple in Heaven. Perhaps the different Orders and Ranks of them in a continual Succession, are ever doing some Honours to God. As there is no Night there, so there is no Cessation of their Ser-

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\* The Word *Zoa*, which is translated *Beasts*, signifies only *Animals* or *living Creatures*, and does not carry with it so mean and so disagreeable an Idea as the Word *Beasts* in English.

vices, their Worship and their holy Exercises, in one Form or another throughout the Duration of their Being. DISQ. VII

Our Pleasures here on Earth are short-lived: If they are intense, Nature cannot bear them long, any more than constant Business and Labour: And if our Labours and our Pleasures should happily join and mingle here on Earth, which is not always the Case, yet Night compels us to break off the pleasing Labour, and we must rest from the most delightful Business. Happy is that Region on high, where Business and Pleasure are for ever the same among all the Inhabitants of it, and there is no Pause or entire Cessation of the one or the other. Tell me ye warm and lively Christians, when your Hearts are sweetly and joyfully engaged in the Worship of God, in holy Conversation, or in any pious Services here on Earth, how often you have been forced to break off these celestial Entertainments by the returning Night? But in the heavenly State there is everlasting active Service with everlasting Delight and Satisfaction.

In that blessed World there can be no Idleness, no Inactivity, no trifling Intervals to pass away Time, no vacant or empty Spaces in eternal Life. Who can be idle under the immediate Eye of God? Who can



DISC. can trifle in the Presence of *Christ*? Who  
 VII. can neglect the pleasurable Work of Hea-  
 ven under the sweet Influences of the pre-  
 sent Deity, and under the Smiles of his  
 Countenance, who approves all their Work  
 and Worship?

3. As in our present World *the Hours of Night* are inactive if we sleep, so *they seem long and tedious when our Eyes are wakeful and Sleep flies from us*. Perhaps we hear the Clock strike one Hour after another, with wearisome Longings for the next succeeding Hour: We wish the dark Season at an End, and we long for the Approach of Morning, we grow impatient for the dawning of the Day. But in Heaven, ye Spirits who have dwelt longest there, can ye remember one tiresome or tedious Hour, thro' all the Years of your Residence in that Country? Is there not eternal Wakefulness among all the Blessed? Can any of you ever indulge a Slumber? Can you sleep in Heaven? Can you want it, or wish for it? No, for that World is all vital and sprightly for ever. When we leave this Flesh and Blood, farewell to all the tedious Measures of Time, farewell tiresome Darkness; our whole remaining Duration is Life and Light, vital Activity and Vigour, attended with everlasting Holiness and Joy.

living

4. While

No Night in Heaven.

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While we are here on Earth, the Darkness of the Night often exposes us to the danger of losing our Way, of wandering into Confusion, or falling into Mischief. When the Sun-beams have withdrawn their Light, and Midnight Clouds overspread the Heaven, we cannot see our Path before us, we cannot pursue our proper course nor secure ourselves from stumbling. How many Travellers have been betray'd by the thick Shadows of the Night into mistaken Ways or pathless Deserts, into endless Mazes among Thorns and Briars, into Bogs and Pits and Precipices, into sudden Destruction and Death? But there are no Dangers of this kind in the heavenly World: All the Regions of Paradise are for ever illuminated by the Glory of God: The Light of his Countenance shines upon every Step that we shall take, and brightens all our Way. We shall walk in the Light of God, and under the blessed Beams of the Sun of Righteousness, and we are secured for ever against wandering, and against every danger of tripping or falling in our Course. *Our Feet may stumble on the dark Mountains here below,* but there is no Stumbling-block on the Hills of Paradise, nor can we go astray from our God or our Duty. The Paths of that Country are all Pleasure, and ever-living

DISC  
VII

**DISC.** living Day-light shines upon them without end. Happy Beings who dwell or travel there!

*5. In the Night we are exposed here on Earth to the Violence and Plunder of wicked Men, whether we are abroad or at home. There is scarce any Safety now-a-days to those who travel in the Night, and even in our own Habitations there is frequent Fear and Surprize. At that Season the Sons of Mischief dig thro' Houses in the Dark which they had marked for themselves in the Day-time: They lurk in Corners to seize the Innocent, and to rob him of his Possessions. But in the heavenly World there is no dark Hour; there is nothing that can encourage such mischievous Designs; nor are any of the Sons of Violence or the malicious Powers of Darkness suffered to have an Abode or Refuge in that Country. No Surprize nor Fear belongs to the Inhabitants of those Regions. Happy Souls, who spend all their Life in the Light of the Countenance of God, and are for ever secure from the Plots and mischievous Devices of the Wicked?*

While we dwell here below amongst the changing Seasons of Light and Darkness what daily Care is taken to shut the Doors of our Dwellings against the Men of Mischief? What Sollicitude in a time of War



Way to keep the Gates of our Towns and Cities well secured against all Invasion of Enemies? Every Man with his Sword upon his Thigh because of Fear in the Night. But in that blessed World there is no need of such Defences; no such Guardian Cars to secure the Inhabitants. *The Gates of that City shall not be shut by Day, and there is no Night there.* Their shines perpetual Daylight, and the Gates are ever open to receive New-comers from our World, or for the Conveyance of Orders and Messages to and fro from the Throne thro' all the Dominions of God and of the Lamb. Blessed are the Inhabitants of that Country where there are no Dangers arising from any of the wicked Powers of Darkness, nor any dark Minute to favour their Plots of Mischief.

6. The time of Night and Darkness is the time of the Concealment of secret Sins. Shameful Iniquities are then practised amongst Men, because the Darkness is a Cover to them. *The Eye of the Adulterer, watches for the Twilight, saying, no Eye shall see me, Job. xxiv. 15. In the black and dark Night he hopes for Concealment as well as the Thief and the Murderer, and they that are drunken are drunken in the Night. 1 Thes. v. 7. The Hours of Darkness are a Temptation to these Iniquities, and the Shadows of the Evening are a*  
Veil

DISC. Vail to cover them from the Sight of Men.

VII. They find a Screen behind the Curtains of the Night, and a Refuge in thick Darkness. But in the heavenly World there is no Temptations to such Iniquities, no Defilement can gain an Entrance there, nor could it find any Vail or Covering. The Regions of Light and Peace and holy Love are never violated with such Scenes of Villainy and Guilt. No secret Sins can be committed there, nor can they hope for any Screen to defend them from the Eye of God and the Lamb *whose Eyes are like a Flame of Fire.* The Light of God shines round every Creature in that Country, and there is not a Saint or Angel there that desires a Covering from the Sight of God, nor would accept of a Vail or Screen to interpose between him and the lovely Glories of divine Holiness and Grace. To behold God and to live under the Blessings of his Eye is their everlasting and chosen Joy. O that our World were more like it!

7. When the Night returns upon us here on Earth *the Pleasures of Sight vanish and are lost* Knowledge is shut out at one entrance in a great Degree, and one of our Senses is withheld from the spreading Beauties and Glories of this lower Creation, almost as tho' we were deprived of it and were grown blind for a Season.

'Tis

'Tis true, the God of Nature has appointed the Moon and Stars to relieve the Darkness at some Seasons, that when the Sun is withdrawn half the World at those Hours may not be in Confusion: And by the Inventions of Men we are furnished with Lamps and Candles to relieve our Darkness within Doors: But if we stir abroad in the black and dark Night, instead of the various and delightful Spectacles of the Creation of God in the Skies and the Fields, we are presented with an universal Blank of Nature, and one of the great Entertainments and Satisfactions of this Life is quite taken away from us. But in Heaven the Glories of that World are for ever in View: The beauteous Scenes and Prospects of the Hills of Paradise are never hidden: We shall there continually behold a rich variety of Things which Eye hath not seen on Earth, which Ear hath not heard, and which the Heart of Man hath not conceived. Say, ye Souls in Paradise, ye Inhabitants of that glorious World, is there any Loss of Pleasure by your Absence from those Works of God which are visible here on Earth, while you are forever entertained with those brighter Works of God in the upper World? While every Corner of that Country is enlightened by the Glory of God himself, and while the

Y

Son



DISC. Son of God with all his Beams of Grace  
 VH. shines for ever upon it?

8. 'Tis another displeasing Circumstance of the Night Season, *that it is the coldest part of Time.* When the Sun is sunk below the Earth, and its Beams are hidden from us, its kindly and vital Heat as well as its Light, are removed from one Side of the Globe; and this gives a sensible Uneasiness in the Hours of Midnight to those who are not well provided with warm Accommodations.

And I might add also, it is too often *Night* with us in a spiritual Sense, while we dwell here on Earth: Our Hearts are cold as well as dark: How seldom do we feel that Fervency of Spirit in religious Duties which God requires? How cool is our Love to the greatest and the best of Beings? How languid and indifferent are our Affections to the Son of God, the chiefest of ten thousand and altogether Lovely? And how much doth the Devotion of our Souls want its proper Ardour and Vivacity?

But when the Soul is arrived at Heaven, we shall be all warm and fervent in our divine and delightful Work. As there shall be nothing painful to the Senses in that blessed Climate, so there shall not be one cold Heart there, nor so much as one luke-

like warm Worshipers; for we shall live DISC  
under the immediate Rays of God who VII  
formeth the Light, and under the kindest  
Influences of *Jesus the Sun of Righteous-*  
*ness.* We shall be made like his Angels  
who are most active Spirits, and his *Mini-*  
*sters who are Flames of Fire.* Psal. cii. 4.  
Nor shall any Dullness or Indifferency hang  
upon our sanctify'd Powers and Passions:  
They shall be all warm and vigorous in  
their Exercise amidst the holy Injoyments  
of that Country.

In the 9th and last place, as Night is the  
Season appointed for Sleep, *so it becomes a*  
*constant periodical Emblem of Death, as it*  
*returns every Evening.* Sleep and Midnight,  
as I have shewn before, are no Seasons of  
Labour or Activity, nor of Delight in the  
visible Things of this World: 'Tis a dark  
and stupid Scene wherein we behold no-  
thing with Truth, tho' we are sometimes  
deceiv'd and delud'd by dreaming Visions  
and Vanities: Night and the Slumbers of  
it are a sort of shorter Death and Burial,  
interposed between the several daily Scenes  
and Transactions of human Life. But in  
Heaven as there is no sleeping there is no  
dying, nor is there any thing there that  
looks like Death. Sleep, the Image or  
Emblem of Death, is for ever banish'd  
from that World. All is vital Activity

DISC. there: Every Power is immortal, and every  
 VII. thing that dwells there is for ever alive.

There can be no Death nor the Image of it, where the everliving God dwells and shines with his kindest Beams; His Presence maintains perpetual Vitality in every Soul, and keeps the new Creature in its Youth and Vigour for ever. The Saints shall never have Reason to mourn over their withering Graces, languid Vertues or dying Comforts; nor shall they ever complain of drowzy Faculties, or unactive Powers, where God and the Lamb are for ever present in the midst of them. Shall I invite your Thoughts to dwell a little upon this Subject?

Shall we make a more particular Enquiry, *Whence it comes to pass that there is no Night nor Darknes in the heavenly City?* We are told a little before the Words of my Text, that *the Glory of God enlightens it and the Lamb is the Light thereof.* There is no need of the Sun by Day or of the Moon by Night; there is no need of any such Change of Seasons as Day and Night in the upper Regions, nor any such alternate Inlightners of a dark World as God has placed in our Firmament or in this visible Sky. The Inheritance of the Saints in Light is sufficiently irradiated by God himself, who at his first Call made the  
 the



the Light spring up out of Darkness over a DISC.  
wide Chaos of Confusion before the Sun and VII  
Moon appeared; and the Beams of divine  
Light, Grace and Glory are communicated  
from God the original Fountain of it, by  
the Lamb to all the Inhabitants of the hea-  
venly Country. It was by *Jesus* his Son that  
God made the Light at first, and by him he  
conveys it to all the happy Worlds.

There is no doubt of this in the present  
Heaven of Saints departed from Flesh, who  
are ascended *to the Spirits of the Just made  
perfect*. 'Tis one of their Privileges that  
they go to dwell, not only where they see  
the Face of God, but where they behold  
the Glory of Christ and converse with  
*Jesus the Mediator of the New Covenant*,  
and are *for ever present with the Lord* who  
redeemed them. *Heb. xii. 23, 24. 2 Cor.*  
*v. 8.* Since his mediatorial Kingdom and  
Offices are not yet finished in the present  
Heaven of separate Souls, we may depend  
on this Blessedness to be communicated  
thro' *Christ* the Lamb of God, and all the  
spiritual Enjoyments and Felicities which  
are represented under the Metaphor of  
*Light* are convey'd to them thro' *Jesus* the  
Mediator.

The Sun in the natural World is a bright  
Emblem of Divinity or the Godhead, for  
it is the Spring of all Light and Heat and

No Night in Heaven

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DISC.

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Life to the Creation. 'Tis by the Influences of the Sun that Herbs, Plants and Animals are produced in their proper Seasons, and in all their various Beauties; and they are all refreshed and supported by it. Now if we should suppose this vast Globe of Fire which we call *the Sun*, to be inclosed in a huge hollow Sphere of Chrystal, which should attemper its Rays like a transparent Veil, and give milder and gentler Influences to the burning Beams of it, and yet transmit every desirable and useful Portion of Light or Heat, this would be an happy Emblem of the Man *Christ Jesus*, in whom dwells all the fullness of the Godhead Bodily. 'Tis the Lamb of God who in a mild and gracious manner conveys the Blessings originally derived from God his Father to all the Saints. We partake of them in our Measure in this lower World among his Churches here on Earth; but 'tis with a nobler Influence and in a more sublime Degree the Blessings of Paradise are diffused thro' all the Mansions of Glory, by this illustrious medium of Conveyance *Jesus* the Son of God; and there can be no Night nor Coldness, Death nor Darkness in this happy State of separate Souls.

When the Bodies of the Saints shall be raised again, and re-united to their proper Spirits,

Spirits, when they shall ascend to the place of their final Heaven and supreme Happiness, we know not what manner of Bodies they shall be, what sort of Senses they shall be furnish'd with, nor how many Powers of conversing with the corporeal World shall be bestow'd upon them. Whether they shall have such Organs of Sensation as Eyes and Ears, and stand in need of such Light as we derive from the Sun or Moon, is not absolutely certain. The Scripture tells us, it shall not be a Body of Flesh and Blood: These are not Materials refin'd enough for the heavenly State; *that which is corruptible cannot inherit incorruption.* 1 Cor. xv. 50. But this we may be assured of, that whatsoever Inlets of Knowledge, whatever Avenues of Pleasure, whatever delightful Sensations are necessary to make the Inhabitants of that World happy, they shall be all united in that spiritual Body which God will prepare for the new-raised Saints. If Eyes and Ears shall belong to that glorify'd Body, those sensitive Powers shall be nobly enlarged and made more delightfully susceptible of richer Shares of Knowledge and Joy.

Or what if we shall have that Body furnished with such unknown Mediums or Organs of Sensation as shall make Light



DISC. and *Sound* such, as we here partake of, unnecessary to us? These Organs shall certainly be such as shall transcend all the Advantages that we receive in this present State from Sounds or Sun-beams. There shall be no disconsolate Darknes, nor any tiresome Silence there. There shall be no Night to interrupt the Business or the Pleasures of that everlasting Day.

Or what if the whole Body shall be indued all over with the Senses of *seeing* and *bearing*? What if these sort of Sensations shall be diffused throughout all that immortal Body, as *Feeling* is diffused thro' all our present mortal Flesh? What if God himself shall in a more illustrious manner irradiate all the Powers of the Body and Spirit, and communicate the Light of Knowledge, Holiness and Joy in a superior Manner to what we can now conceive or imagine? This is certain, that Darknes in every Sense, with all the Inconveniencies and unhappy Consequences of it, is and must be for ever banished from the heavenly State. *There is no Night there.*

When our Lord *Jesus Christ* shall have given up his mediatorial Kingdom to the Father, and have presented all his Saints Spotless and without Blemish before his Throne, it is hard for us Mortals in the present

present State to say, how far he shall be the DISC.  
everlasting Medium of the Communica- VII.  
tion of divine Blessings to the happy In-  
habitants on high. Yet when we consider  
that the Saints and Angels and the whole  
happy Creation are gathered together in  
him as *their Head*, 'tis certain they shall  
all be accounted in some Sense *his Members*;  
and 'tis highly probable he as their Head,  
shall be for ever active in communicating  
and diffusing the unknown Blessings of  
that World amongst all the Inhabitants of it  
who are gathered and united in him.

I come in the *last Place* to make a few  
*Remarks* upon the foregoing Discourse, and  
in order to render them more effectual for  
our spiritual Advantage, I shall consider  
the Words of my Text, *There shall be no  
Night there*, in their Metaphorical or Spi-  
ritual Meaning, as well as in their literal  
Sense. There is no Night of Ignorance or  
Error in the Mind, no Night of Guilt or  
of Sorrow in the Soul: But the Blessed  
above shall dwell surrounded with the  
Light of divine Knowledge, they shall  
walk in the Light of Holiness, and they  
shall be for ever filled with the Light of

---

\* The Greek Word *ἀντιπαλαίω*, used in *Eph. i. 10.*  
favours this Meaning, and perhaps *Col. i. 20.* includes the  
same thing.

DISC. Consolation and Joy, as I have explain'd  
 VII. it at the beginning of this Discourse.

The 1<sup>st</sup> Remark then is this. When Heaven, Earth and Hell are compared together with relation to Light and Darkness, or Night and Day, we then see them in their proper Distinctions and Aspects. Every thing is set in its most distinguishing Situation and Appearance, when it is compared with things which are most opposite.

The Earth on which we dwell during this State of Trial, has neither all Day nor all Night belonging to it, but sometimes Light appears and again Darkness, whether in a natural or a spiritual Sense.

Tho' there be long Seasons of Darkness in the Winter, and Darkness in the Summer also in its constant Returns divides one Day from another, yet the God of Nature has given us a larger Portion of Light than there is of Darkness throughout the whole Globe of the Earth: And this Benefit we receive by the remaining Beams of the Sun after its Setting, and by the Assistance of the Moon and the Stars of Heaven. Blessed be God for the Moon and Stars as well as for the Sun-beams and the Brightness of Noon. Blessed be God for all the Lights of Nature, but we still bless him more for the Light of the Gospel and for  
 any



any Rays from Heaven, any Beams of the DISC  
Sun of Righteousness, which diffuse in VII  
lower measures Knowledge and Holiness  
and Comfort among the Inhabitants of  
this our World. God is here manifesting  
his Love and Grace in such Proportions as  
he thinks proper. Some Beams of the  
heavenly World break out upon us here in  
this dark Region. God the Spring of all  
our Light, and the Lamb of God by his  
Spirit communicates sufficient Light to us  
to guide us on in our way to that heavenly  
Country.

In *Hell* there is all Night and Darkness,  
thick Darkness in every Sense, for the God  
of Glory is absent there as to any Mani-  
festations of his Face and Favour. And  
therefore it is often called *outer Darkness*  
*where there is weeping and wailing and*  
*gnashing of Teeth.* There is no Holiness,  
there is no Comfort, there are no Benefits  
of the Creation, no Blessings of Grace;  
all are forfeited and gone for ever. It is  
everlasting Night and blackness of Dark-  
ness in that World: Horror of Soul with-  
out a Beam of Refreshment from the Face  
of God or the Lamb for ever. The Devils  
are now reserved in everlasting Chains under  
*Darkness to the Judgment of the great Day.*  
Jud. vi. but then their Confinement shall  
be closer, and their Darkness, Guilt and  
Sorrow

DISC. Sorrow shall be more overwhelming. Is it  
 VII lawful for me in this Place to mention the  
 Description which *Milton* our *English* Poet  
 gives of their wretched Habitation?

*A Dungeon horrible on all sides round  
 As one great Furnace flam'd, yet from those  
 Flames*

*No Light, but rather Darkness visible  
 Serv'd only to discover Sights of Woe;  
 Regions of Sorrow, doleful Shades, where Peace  
 And Rest can never dwell; Hope never comes,  
 That comes to all: But Torture without end  
 Still urges, and a fiery Deluge fed  
 With ever burning Sulphur unconsum'd.  
 Such Place eternal Justice had prepar'd  
 For Rebel-Angels; here their Pris'n ordain'd  
 In utter Darkness, and their Portion set  
 As far remov'd from God and Light of  
 Heaven*

*As from the Centre thrice to th' utmost Pole.*

To this the Poet adds,

*O how unlike the Place from whence they fell!*

How unlike to that Heaven which I have  
 been describing, in which there is no Night;  
 and all the Evils of Darkness in every  
 Sense are for ever secluded from that happy  
 Region, where Knowledge, Holiness and  
 Joy are all inseparable and immortal.

2. Remark.

2. Remark. *What Light of every kind we DISCERN*  
*are made Partakers of here on Earth, let* VII  
*us use it with holy Thankfulness, with Zeal*  
*and religious Improvement.* Hereby we  
 may be assisted and animated to travel on  
 thro' the mingled Stages and Scenes of  
 Light and Darkness in this World, 'till we  
 arrive at the Inheritance of the Saints in  
 perfect Light. 'Tis a glorious Blessing to  
 this dark World, that the Light of *Chri-*  
*stianity* is added to the Light of *Judaism*  
 and the Light of *Nature*; and that the Law  
 of *Moses* and the Gospel of *Christ*, are set  
 before us in this Nation in their distinct  
 Views, on purpose to make our way to  
 Happiness more evident and easy. May  
 the Song of *Moses* and the Song of the  
 Lamb be sung in our Land! But let us  
 never rest satisfy'd 'till the Light that is let  
 into our Minds become a Spring of divine  
 Life within us, a Life of Knowledge,  
 Holiness and Comfort. Let us not be  
 found amongst the Number of those who  
 when *Light is come into the World, love*  
*Darkness rather than Light,* lest we fall  
 under their *Condemnation.* John iii. 19.  
 Let us never rest till we see the Evidences  
 of the Children of God wrought in us  
 with Power; till the *Day-spring that has*  
*visited us from on high* has entered into our  
 Spirits, and refin'd and moulded them into  
 the



DISC the divine Image; till we who are by Na-  
 VII ture all *Darkness* are made *Light* in the  
 Lord.

O what a blessed Change does the con-  
 verting Grace of *Christ* make in the Soul  
 of a Son or Daughter of *Adam*? 'Tis like  
 the Beauty and Pleasure which the rising  
 Morning diffuses over the Face of the  
 Earth after a Night of Storm and Dark-  
 ness: 'Tis so much of Heaven let into all  
 the Chambers of the Soul: 'Tis then only  
 that we begin to know ourselves aright,  
 and know God in his most awful and most  
 lovely Manifestations: 'Tis in this Light  
 we see the hateful Evil of every Sin, the  
 Beauty of Holiness, the Worth of the  
 Gospel of *Christ* and of his Salvation.  
 'Tis a Light that carries divine Heat and  
 Life with it; it renews all the Powers of  
 the Spirit, and introduces Holiness, Hope  
 and Joy in the room of Folly and Guilt,  
 Sin, Darkness and Sorrow.

3. Remark. If God has wrought this  
 sacred and divine Change in our Souls, if  
 we are made the Children of Light, or if  
 we profess to have felt this Change, and  
 hope for an Interest in this bright Inheri-  
 tance of the Saints, let us put away all the  
 Works of Darkness with Hatred and De-  
 testation. Let us walk in the Light of Truth  
 and Holiness. Eph. v. 8. *We were once*  
 Dark-

No Night in Heaven.

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Darkness but we now Light in the Lord, DISC  
walk as Children of Light. And the VII.  
Apostle repeats his Exhortation to the  
Thessalonians in 1 Eph. 5th Chapter and  
the 5th Verse. *We are all Children of the  
Light and of the Day, and not the Sons of  
Night or Darkness; therefore let us not  
sleep as do others, but let us watch and be  
sober; putting on the Breast-plate of Faith  
and Love, and for an Helmet the Hope of  
Salvation; for God hath not appointed us to  
Wrath, but to obtain Salvation by our Lord  
Jesus Christ.*

To animate every Christian to this holy  
Care and Watchfulness, let us think what  
a terrible Disappointment it will be, after  
we have made a bright profession of Chris-  
tianity in our Lives, to lie down in Death  
in a State of Sin and Guilt, and to awake  
in the World of Spirits in the midst of the  
Groans and Agonies of Hell, surrounded  
and cover'd with everlasting Darkness.  
Let our publick Profession be as illustrious  
and bright as it will, yet if we indulge  
Works of Darkness in Secret, Night and  
Darkness will be our eternal Portion, with  
the Anguish of Conscience and the Terrors  
of the Almighty, without one glimpse of  
Hope or Relief. 'Tis only those who walk  
in the Light of Holiness here who can be  
fit to dwell in the Presence of a God of  
Holi-

DISC Holiness hereafter. *Light is sown only for  
VII the Righteous, and Joy for the Upright in  
Heart; and it shall break out one Day*  
from amongst the Clouds, a glorious Harvest; but only the Sons and the Daughters of  
Light shall taste of the blessed Fruits of  
it.

Think again with your selves when you  
are tempted to Sin and Folly, What if I  
should be cut off on a sudden profiting  
the Works of Darknesse, and my Soul be  
summon'd into the eternal World, cover'd  
with Guilt and Defilement? Shall I then  
be fit for the World of Light? Will the  
God of Light ever receive me to his Dwel-  
ling? Do I not hereby render myself unfit  
Company for the Angels of Light? And  
what if I should be sent down to dwell  
among the Spirits of Darknesse, since I  
have imitated their sinful Manners and  
obey'd their cursed Influences?

O may such Thoughts as these dwell  
upon our Spirits with an awful Solemnity,  
and be a perpetual Guard against defiling  
our Garments with any Iniquity, lest our  
Lord should come and find us thus polluted.  
Let us walk onwards in the Paths of Light  
which are discovered to us in the Word of  
God, and which are illustrated by his holy  
Ordinances, to guide us through the Clouds  
and Shades which attend us in this Wilder-  
ness



ness, till our Lord Jesus shall come with DISC  
all his surrounding Glories, and take us to VII  
the full Possession of the Inheritance in  
Light. ~~~~~

4. Remark. Under our darkest Nights, our most unactive and heavy Hours, our most uncomfortable Seasons here on Earth, let us remember we are travelling to a World of Light and Joy. If we happen to lie awake in midnight Darkness, and count the tedious Hours one after another in a mournful Succession, under any of the Maladies of Nature or the Sorrows of this Life, let us comfort ourselves that we are not shut up in eternal Night and Darkness without Hope, but we are still making our way towards that Country where there is no Night, where there is neither Sin nor Pain, Malady nor Sorrow.

What if the blessed God is pleased to try us by the withholding of Light from our Eyes for a Season? What if we are called to seek our Duty in dark Providences, or are perplexed in deep and difficult Controversies wherein we cannot find the Light of Truth? What if we sit in Darkness and Mourning, and see no Light, and the Beams of divine Consolation are cut off, let us still trust in the Name of the Lord and stay ourselves upon our God, especially as he manifests himself in the Lamb that was slain,  
Z the

DISC. the blessed Medium of his Mercy. Esai. 50.

VII. 10. Let us learn to say with the Prophet

*Micah in the Spirit of Faith, Micah vii. 8.  
9. When I sit in Darkness the Lord will be  
a Light unto me; he will bring me forth to the  
Light and I shall behold his Righteousness.*

Blessed be God that the Night of Ignorance, Grief or Affliction which attends us in this World is not everlasting Night. Heaven and Glory are at hand; wait and watch for the Morning Star, for Jesus and the Resurrection. Roll on apace in your appointed Course, ye Suns and Moons, and all ye twinkling Inlightners of the Sky, carry on the changing Seasons of Light and Darkness in this lower World with your utmost Speed, till you have finish'd all my appointed Months of Continuance here. The Light of Faith shews me the dawning of that glorious Day which shall finish all my Nights and Darkneses for ever. Make haste, O delightful Morning, and delay not my Hopes. Let me hasten, let me arrive at that blessed Inheritance, those Mansions of Paradise where Night is never known, but one eternal Day shall make our Knowledge, our Holiness and our Joy eternal. Amen.

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